The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVI. No. 25 | Chicago, Saturday, September 16, [illegible]3 | Whole No. 774

Church Furnishing

TIFFANY · GLASS · & · DECORATING · COMPANY ·

FURNISHERS · & · GLASS · WORKERS · DOMESTIC · & · ECCLESIASTICAL ·

· DECORATIONS · · MEMORIALS ·

· 333 · TO · 341 · FOURTH · AVENUE · NEW · YORK ·

New Publications

CONGREGATIONAL SINGING

will be hearty and effective if the Hymns used are those in **Messiter's Musical Hymnal,** just published.

"One dominant and capital feature of the book is the congregational character of the music, which is not over elaborate nor of extreme compass."—*Living Church.*

"The general character of the music is distinctly congregational."—*Church Standard.*

"Mr. Messiter's methods are always dignified and stately; the *tempo* which he chooses is well fitted for congregational song."—*Church Standard.*

Cloth, white edge, - - - - $1 50
Extra cloth, gilt edge, sewed flexible on tape (will lie open flat when in use on organ or piano) - - - - 2 00
Red Turkey morocco, gilt edged, sewed flexible, - - - - - 3 50

We shall be pleased to correspond with the Clergy or Organists with a view to the introduction of this work into choirs throughout the country.

Descriptive circulars with specimen pages will be sent free to any one on application.

E. & J. B. YOUNG & CO.
Cooper Union, 4th Ave., New York.

"Up to Date."

An Ad. for the Clergy.

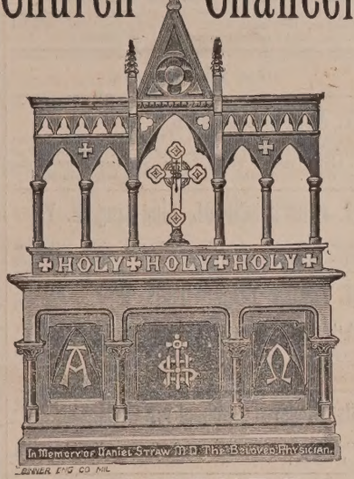
The Clergy will find "The Clergyman's Companion," of which the fourth edition has just been published, revised and enriched according to the Prayer Book Standard of 1892. The Burial Service has been reset in much larger type, an improvement that will commend itself to every parish priest. The book is very compact, thoroughly "up to date," and is one of the very best Vade Mecums to be had. Cloth, $1.00; morocco, with flap, $2.00. THOMAS WHITTAKER, Publisher, 2 and 3 Bible House, New York.

JAMES POTT & CO.
AGENTS FOR THE BAGSTER BIBLES CAMBRIDGE BIBLES PRAYER BOOKS & HYMNALS
PUBLISHERS BOOKSELLERS & IMPORTERS
HEADQUARTERS THEOLOGICAL GENERAL LITERATURE
114 FIFTH AVENUE NEW YORK

EVERY "HOME-BODY"
as well as every other body should read the
LADIES' HOME JOURNAL.

20th Edition, postpaid for 25c. (or stamps).
THE HUMAN HAIR,
Why it Falls Off, Turns Grey, and the Remedy.
By Prof. HARLEY PARKER, F.R.A.S.
D. N. LONG & Co., 1013 Arch St., Philadelphia, Pa.
"Every one should read this little book."—*Athenæum.*

And
Church Chancel

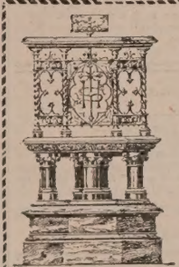


FURNITURE
Of Every Description. Special Designs Free.
ADDRESS
PHŒNIX M'F'G. CO., - Eau Claire, Wis.

Office, 105 E. 17th St, New York, Near Union Sq. Works, London, Eng., Orange, N. J.

MEMORIAL WINDOWS,
Stained Glass for Dwellings,
CHARLES BOOTH.

CHURCH FURNISHINGS
In Wood, Metal, and Stone.
COMMUNION PLATE.
CHARLES F. HOGEMAN.



Cox Sons, Buckley & Co.
Church Furnishers,
8 East 15th Street,
New York.
Correspondence desired.

Christian Art Institute
R. Geissler
52 and 54 Lafayette Place New York.
BAPTISMAL FONTS in Wood, Stone, Marble, and Alabaster.
Send for a Circular, and mention this paper.

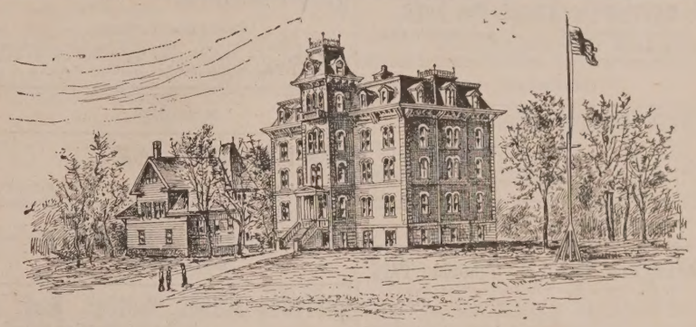
Church Cushions
HASSOCKS, ETC.
Correspondence Solicited.
Ostermoor & Co., 116 Elizabeth St. New York, N.Y.

Church Furnishing

MONUMENTS
Set in any part of the United States

Executed in Granite, Marble, and Stone.
Correspondence solicited for work to be set this season.
****
J. & R. LAMB,
59 Carmine St., - New York.

Educational



ST. ALBAN'S SCHOOL, Knoxville, Illinois.

The Fourth Year begins September 14th.

Everything which experience and skill can devise is provided for the care and education of Boys. Military and gymnastic drill; athletic sports; first-class equipment throughout; steam heat and incandescent electric light. Five resident Masters. The number of Cadets is limited to fifty. Charges, $400 a year.
REV. C. W. LEFFINGWELL, Proprietor.

ST. AGNES' GUILD

St. Agnes' Guild of Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottas, Girdles, Altar Hangings, and Linens, Choir Vestments, etc.
Address, REV. WM. B. HAMILTON, RECTOR,
274 S. OAKLEY AVE. CHICAGO

The only Harmony book ever written, that can be readily understood by the average student.

GOODRICH'S
Analytical Harmony.
(A new Theory of Composition, from the Composer's standpoint.)

Clearer and more helpful than anything I have seen ARTHUR FOOTE.
A welcome relief from our present difficulties. WM. H. SHERWOOD.
Invaluable to teachers and pupils. EMIL LIEBLING.
It will be eminently successful. CLARENCE EDDY.
Goodrich has solved the great problem. B. MOLLENHAUER.
Delightfully clear. HARRISON WILD.
Plainly expressed and easily understood. JOS. H. GITTINGS.

A COMPANION VOLUME TO "MUSICAL ANALYSIS."
—PRICE, $2.00.—

THE JOHN CHURCH CO.,
Cincinnati—New York—Chicago.

Aids to History

By Anna F. Rudd,

Teacher of History in St. Mary's School, Knoxville, Ill.

Price, Postpaid, 50 Cents.

A Discount on Orders of Six or More Copies.

This is a companion book to Swinton's "Outlines of History," but will prove helpful to teachers and pupils using any General History, and to those who wish to study history without the advantage of class instruction. They have in these papers the help of a teacher of many years' experience.

"I can unhesitatingly recommend your 'Aids,' and should be glad to see it used in every class engaged in studying this truly valuable branch of High School education."—C. H. WOOD, Supt. Schools, New Harmony, Ind.

ST. MATHEW'S HALL, San Mateo, Cal.—"Until the introduction of the 'Aids to History,' (which work has placed your fellow teachers under weighty obligations to you), we were quite at a disadvantage in the teaching of General History. In your little book, however, we have found just the needed assistance, and are right glad to hear that you contemplate issuing another edition. We shall use it."—MRS. H. H. HOWE.

Address "AIDS,"
St. Mary's School, Knoxville, Illinois.

Educational

THE GENERAL THEOLOGICAL SEMINARY.

Chelsea Square, New York.

The Academical Year begins on Wednesday in the September Ember Week, with the entrance examination at 9 A. M. The students live in the building. Furnished room, with board, coal, gas, and care of room, $225 per annum, payable semi-annually in advance

SPECIAL STUDENTS admitted, and a POST-GRADUATE course for graduates of Theological Seminaries.

The requirements for admission and other particulars c n be had from

The REV. E. A. HOFFMAN, D.D., D.C.L., Dean.

CONNECTICUT

DARIEN SELECT SCHOOL.

Church boarding school for boys. Home life. Careful training by clergyman. Fall term Sept. 21st. W. STURTEVANT RAFTER, B.A., Darien, Conn.

CANAAN ACADEMY, Canaan, Conn.

Home for 20 boys. Three Masters. College or Business. Backward boys a specialty. $500 a year. *No extras* Address RECTOR.

BETTS ACADEMY, Stamford, Ct.

55th Year. Classical and Academic Courses. Special Features: Making the individual the basis of work; home influences; learning "how to study," of first importance; cultivation of habits of observation and research; symmetrical development of physique

WM. J. BETTS, M.A. (Yale), Principal.

CALIFORNIA

ST. MATTHEW'S SCHOOL FOR BOYS.

Twenty-seventh year. **San Mateo, Cal.**

The REV. ALFRED LEE BREWER, D.D., rector.

COLORADO

DENVER EPISCOPAL SCHOOLS.

Wolfe Hall, for Girls; Jarvis Hall (Military), for Boys. Teachers, graduates of best Eastern Colleges. Attention is called to the curative qualities of this atmosphere for delicate constitutions. Catalogues on application to Principals.

DISTRICT OF COLUMBIA

Whittingham Institute, Takoma Park,

D. C., ON THE HEIGHTS ABOVE WASHINGTON.

A Boarding and Day School for Young Ladies and Children. All Departments. Experienced Teachers. All the advantages of the National Capital as an educational centre. Pure air. Purest water. Moderate charges. Write for catalogue.

ILLINOIS

ST. ALBAN'S SCHOOL, Knoxville, Ill.

A Classical and Military School for Boys. First-class in all departments. Everything up to the times. The latest methods of mental and physical culture. Boys are prepared for business or for college. REV. C. W. LEFFINGWELL, Rector and Founder. [1890]

ST. MARY'S SCHOOL, Knoxville, Ill.

(Twenty-sixth year). An institution of the Province of Illinois. A magnificent building, new furniture and apparatus. Social, sanitary, and educational advantages unsurpassed. Number of pupils limited to one hundred. Reference made to past and present patrons in nearly every city in the West. REV. C. W. LEFFINGWELL, Rector and Founder (1868).

WATERMAN HALL, Sycamore, Ill.

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.

Opened Sept. 18th, 1889. Bishop McLaren, D. D., D. C. L., President of the Board of Trustees. The Rev. B. F. Fleetwood, S. T. D., Rector. Board and tuition $300 per school year. Address REV. B. F. FLEETWOOD, S.T.D., Sycamore. Ill

KIRKLAND SCHOOL,

38-40 Scott St., Chicago.

Will re-open Wednesday, Sept. 20th. Full course, beginning with kindergarten. Prepares for college. Principals, MISS KIRKLAND and MRS. ADAMS.

MASSACHUSETTS

Miss Clagett's Home and Day School.

For Girls. 252 Marlborough St., Boston, Mass.

Re-opens Oct. 3rd. Specialists in each department. References: Rev. Dr. DONALD, Trinity Church; Rev. Dr. JOHN S. LINDSAY, St. Paul's; Pres. WALKER, Inst. Technology.

THE CAMBRIDGE SCHOOL.

For young ladies. Office, 10 Garden St., Cambridge, Mass. Advantages of Boston. Quiet of Cambridge. Comforts of home. Small numbers. The manual sent on request. Mr. ARTHUR GILMAN is the Director.

MISSISSIPPI.

ST. THOMAS HALL, Holly Springs, Miss.

A Classical and Military School for Boys. Four instructors. Large buildings. Grounds cover 18 acres. Expenses, $175. Thoroughly equipped in all departments with the best modern school furniture. Strict military discipline. Under the control of Bishop Thompson. Address Rev. P. G. SEARS, Principal.

Educational

MARYLAND

ST. JOHN'S COLLEGE.

Annapolis, Maryland. THOMAS FELL, LL. D., Ph. D., President. 105th Session commences September 20th.

ST. JOHN'S PREPARATORY SCHOOL.

For Boys 12 to 16 preparing for college, U. S. Naval Academy, or business. Careful supervision of health and habits. Masters all graduates. Address Principal,

JAMES W. CAIN, M.A., Annapolis, Md.

THE WOMAN'S COLLEGE OF BALTIMORE.

Rev. JOHN F. GOUCHER, D.D., President.

An Institution of Highest Grade for the liberal education of Young Women. Several regular College courses leading to the degree of B. A. Select courses, combining Literary or Scientific studies with Music, Art, Voice Training, and Physical Training. All departments in charge of specialists. The next session will begin September 19th. For Program, address,

THE WOMAN'S COLLEGE, Baltimore, Md.

MICHIGAN

MICHIGAN FEMALE SEMINARY.

Kalamazoo, Mich. A superior school and refined home. Opens Sept. 14th, 1893. Send for catalogue No. 27. LOUISE B. SAMPSON, Principal.

AKELEY INSTITUTE.

Grand Haven, Mich.

Church School for Girls. Fine buildings; excellent opportunities. Board and tuition, $200. Accommodations for seventy-five boarding pupils. Send for catalogue.

MISSOURI

BISHOP ROBERTSON HALL.

Formerly the SCHOOL OF THE GOOD SHEPHERD, 1607-1617 S. Compton avenue, St. Louis, Mo. A boarding and day school for girls. For catalogue apply to

THE SISTER SUPERIOR.

MINNESOTA

SHATTUCK SCHOOL, Faribault, Minn.

A Church Boarding School.

Very thorough and full course for college or business. Illustrated catalogue gives full information. Several half-scholarships for boys of high character and ability. The REV. JAMES DOBBIN, D.D., rector.

St. MARY'S HALL FOR GIRLS.

Twenty-eighth year opens September 21st, 1893. Terms, $350 per year. Rt. Rev. H. B. WHIPPLE, D.D., LL.D. rector; Miss ELLA F. LAWRENCE, Principal. Pupils are prepared for College examinations. Certificate admits to Wellesley. For catalogue address ST. MARY'S HALL, Faribault, Minn.

ST. CATHERINE'S SCHOOL.

139-141 Pleasant Ave., St. Paul, Minn.

Visitors: The Rt. Rev. H. B. Whipple, D.D., LL.D., The Rt. Rev. M. N. Gilbert, D.D., S.T.D.

Terms: $400 per year. Prepares for Eastern Colleges. A limited number of boarders received. Apply for catalogue to the principal, Miss M. S. DUSINBERRE.

NEW JERSEY

BAQUET INSTITUTE, "Chestnut Heights," Short Hills, N. J.

18 miles from New York City. French and English Church School of highest order for girls. Reference: Rt. Rev. T. A. Starkey, D. D. HARRIET S. BAQUET, Prin.

ST. HILDA'S SCHOOL, Morristown, N. J.

Boarding School for Girls. Terms per school-year $250. Music extra. Address, SISTER SUPERIOR.

ST. MARY'S HALL, Burlington, N. J.

The oldest Church School for Girls in the country. Fifty-seventh school year begins Sept. 20, 1893.

Miss CHARLOTTE TITCOMB, Prin.

SCHOOL OF THE GOOD SHEPHERD,

Asbury Park, N. J. A HOME SCHOOL FOR GIRLS. Children deprived of a mother's care, and those who from previous ill health have fallen behind others of their age, will receive loving attention and special instruction. Terms $250. Address, SISTERS OF THE GOOD SHEPHERD, 419 West 19th St., New York.

SAINT GEORGE'S HALL,

Summit, New Jersey.

A Boarding School of the highest order for Boys. References: The Rt. Rev. the Bishop of Newark; The Rev. George M. Christian, Newark, N. J.

HARTMAN NAYLOR, Head Master.

NORTH CAROLINA

GRANVILLE INSTITUTE, Oxford, N. C.

Church School for Girls in the health belt of North Carolina. The Misses HILLIARD, Principals. College preparation. Excellent advantages in Music and Art. Terms moderate. School endorsed by the Bishop of North Carolina. For circulars apply to the principals.

ST. MARY'S SCHOOL FOR GIRLS.

Raleigh, North Carolina.

The Advent term of the fifty-second school year will begin Sept. 21, 1893. Special attention paid to Physical Culture and Hygiene. Address the Rector,

Rev. B. SMEDES, A.M.

Educational

NEW YORK—CITY

THE MISSES GRAHAM.

176 West 72nd St., New York City.

(Successors to the Misses Green.)

Boarding and Day School for Young Ladies. Established 1816, this school continues the careful training and thorough instruction in every department for which it has hitherto been so favorably known. Re-opens Wednesday, October 4th, at the new location, corner of 72d St. and Amsterdam Ave.,—Sherman Square.

ST. JOHN BAPTIST SCHOOL,

231 East 17th Street, N. Y.

A BOARDING AND DAY SCHOOL FOR GIRLS. Pupils are prepared for College Examinations. Address, the

SISTER SUPERIOR.

THE REED SCHOOL.

Mrs. SYLVANUS REED, President. Mr. RAMSAY MONTIZAMBERT, M.A., Head Master. A Church Day and Boarding School for Girls. Primary, Preparatory, and Collegiate classes. The course includes all studies required by American and English University Entrance Examinations. 6, 8, and 10 East 53d street.

ST. MARY'S SCHOOL.

6 and 8 East 46th St., New York, N. Y.

A boarding and day school for girls. Under the charge of the SISTERS OF ST. MARY. Pupils are prepared for college examinations. Advanced courses of study in French, German, English, Science, Art, and Music. Primary, preparatory, and collegiate departments. Finely located between Fifth and Madison Avenues, within walking distance of Central Park. The twenty-sixth year will commence October 2nd. Address the SISTER IN CHARGE.

THE SALISBURY SCHOOL FOR GIRLS.

741 Fifth Ave., New York City, Central Park entrance. 11th year. New equipment. Personal instruction. Special courses. Both college preparatory and finishing.

NEW YORK—STATE

ST. AUSTIN'S SCHOOL.

Boys passed successfully to Harvard, Trinity, Columbia, Yale, Princeton, and other colleges. Church School of the highest class. Terms, $500. Apply to the Rector, the Rev. G. W. DUMBELL, D.D., West New Brighton, N. Y.

ST. JOHN'S SCHOOL, Sing Sing, N. Y.

Rev. J. Breckenridge Gibson, Rector. The 25th year will begin September 19, 1893.

DE VEAUX, Niagara Falls, N. Y.

A thorough and attractive Church School under the military system. Well equipped, well endowed. Excellent sanitarium. Extensive and beautiful grounds. Seven resident instructors. Only desirable boys are taken.

REGINALD HEBER COE.

Miss Hogarth's School for Girls.

Cornwall, N. Y. (Formerly Goshen, N. Y.) Opens Sept. 20, 1893.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS.

Under the charge of the Sisters of St. Mary. Twenty-second year commences Sept. 25th. The school is distant from New York about 41 miles. Situated on an eminence overlooking the town, and with view of Hudson river and the country for miles around. The location healthful, refined, and favorable for both physical and intellectual development. For terms, etc., address the

SISTER IN CHARGE.

NEW HAMPSHIRE

HOLDERNESS SCHOOL FOR BOYS.

Plymouth, N. H.

The Rev. LORIN WEBSTER, M.A., Rector; the Rt. Rev. W. W. NILES, D.D., President of Trustees. Thorough instruction, loving care, and a pure and wholesome home, and healthful and beautiful surroundings. Terms, $350; for boys of New Hampshire, $300. No extras. For catalogue address the Rector at the School.

NEBRASKA

Worthington Military Academy.

Lincoln, Nebraska.

A Church School for Boys. Opens Sept. 13th. Everything up to the times. Number of pupils limited to sixty. For catalogue address Rev. JOHN HEWITT, rector.

PENNSYLVANIA

A Thorough French and English Home

School for twenty girls. Under the charge of Mme. H. Clerc and Miss M. L. Pecke. French warranted to be spoken in two years. Terms, $300 a year. Address,

Mme. M. CLERC, 4313 Walnut St., Philadelphia, Pa.

BISHOPTHORPE, South Bethlehem, Pa.

A Church School for Girls. Pupils prepared for College. F. I. WALSH, Principal. *Semper Fidelis, Fideli Certa Merces*—School Legend.

SELWYN HALL, Reading, Penn.

A Church School for Boys. Military system. Thorough teaching and training. Beautiful and healthy location. New Gymnasium. Nineteenth year begins Sept. 13, 1893. For catalogue and full information, address,

REV. WM. J. WILKIE, A. M., Head Master.

CHELTENHAM MILITARY ACADEMY,

Ogontz (near Philadelphia), Pa. Represented by its graduates in Harvard, Yale, Princeton, Cornell, Amherst, University of Pa., Lafayette, and West Point. (Lehigh University and Trinity College added for '93-'94). 23d year. JOHN CALVIN RICE, Principal.

Educational

PENNSYLVANIA—Continued

ST. LUKE'S SCHOOL.

Bustleton, near Philadelphia, Penn.

A high-class Preparatory School for boys. Illustrated catalogue. CHAS. H. STROUT, F. E. MOULTON, Principals. Refer by permission to Rev. B. F. FLEETWOOD, D.D., Sycamore Ill.

Miss Gordon's Boarding and Day School.

PENNSYLVANIA, Philadelphia.

FOR YOUNG LADIES. 4110 and 4112 Spruce Street. Most delightful location in Philadelphia. 13th year opens Sept. 20th, 1893. French, Music, and College preparatory. Circular on application.

VERMONT

The Bishop Hopkins Hall, Burlington, Vt.

The Diocesan School for Girls.

For circulars address the Rev. LUCIUS M. HARDY, M.A. rector.

VERMONT EPISCOPAL INSTITUTE.

Burlington, Vt. Boarding School for Boys. Prepares for College, Scientific Schools, or Business. Daily military drill. Wholesome discipline. Most healthful and beautiful location. Catalogues. H. H. ROSS, A.M., Prin.

VIRGINIA

EPISCOPAL HIGH SCHOOL OF VIRGINIA.

L. M. BLACKFORD, M.A., Principal. Three miles west of Alexandria. Founded 1839. The Diocesan School for Boys of the three Virginia dioceses. Catalogues sent. The next Annual Session opens September 27, 1893.

WISCONSIN

RACINE COLLEGE, Racine, Wis.

The buildings have been thoroughly refitted. Best Sanitary Plumbing; Steam Heat; spacious well-ventilated Dormitories. Opens Sept. 14th. Rates reasonable.

Rev. A. PIPER, S.T.D, Warden.

KEMPER HALL, Kenosha, Wis.

A Boarding and Day School for Girls. The twenty-fourth year begins Sept. 21, 1893. References: Rt. Rev. I. L. Nicholson, D. D., Milwaukee, Wis.; Rt. Rev. W. E. McLaren, D. D., D. C. L., Chicago; Rt. Rev. G. F. Seymour, S. T. D., LL. D., Springfield, Ill.: Chief Justice Fuller, Washington, D. C.; General Lucius Fairchild, Madison, Wis.

Address,

THE SISTER SUPERIOR.

ST. JOHN'S MILITARY ACADEMY.

Delafield, Wisconsin.

A Church School for boys. Situated in the "lake region" of southern Wisconsin, twenty-five miles from Milwaukee. Location unsurpassed for beauty and healthfulness. Prepares for any of the colleges, or for business. Rates less than for any other school of its class. For catalogues, testimonials, and all other information, apply to the Warden, the Rev. SIDNEY T. SMYTHE, A.M., Delafield, Wis.

FRANCE

PARIS, FRANCE, American Church Institute.

First-class boarding and day school for American young ladies. Under the auspices of the Episcopal Church. Also post-graduate courses in Music, Art, Modern Languages, etc., for those who have already finished school or college. Pupils escorted from New York to Paris and back by Principal and lady chaperone. Terms moderate. Send for circular explaining new and interesting specialties. Address, REV. H. C. MAYER,

No. 371 Marlborough St., Boston, Mass.

SAXONY

FRANKLIN COLLEGE.

Dresden, Saxony.

Preparatory School for Boys. Course of study to fit pupils for University examinations or business life. Special advantages in the German language. Constant supervision. Under the care of the rector of the American church. Reference: Rt. Rev. William Croswell Doane, D.D., LL.D., and Rt. Rev. William Paret, D.D., LL.D. Apply to F. C. FAIRBANKS, Secretary, Dresden.

PENNSYLVANIA MILITARY COLLEGE

Chester, Pa. 32d year begins Sept. 20th. Civil Engineering (C. E.), Chemistry (B. S.), Arts (A. B). Also **Preparatory Courses** in Science and Classics, under able instructors. Fine location. Ample equipment. Best sanitation. Pure water. Catalogues of Mr. W. J. WILCOX, 250 Wabash avenue, Chicago.

Colonel CHAS. E. HYATT, President.

AMERICAN CONSERVATORY,

WEBER Music Hall, Chicago. All branches of Vocal and Instrumental Music, Dramatic Art, Elocution, Delsarte. Normal Dept. for teachers. Terms moderate. Fall term begins Sept. 7th. Send for Catalogue. J. J. HATTSTAEDT, Director.

MONTICELLO

Opens the 56th year Sept. 28. Full and superior Faculty. Departments for English, Latin, Greek, German, French, Science, Music, Art. Add. MISS H. S. HASKELL, Prin., Godfrey, Ill

The Living Church

Saturday, September 16, 1893

News and Notes

A NEW SERIAL story we shall hope to give our readers in our issue of Oct. 7th. It is by an Eastern writer who is known by the *nom-de-plume* of Leigh North, and it is entitled "Allendale's Choice; A Village Chronicle." We anticipate much interest in the story, and would suggest that those intending to subscribe for THE LIVING CHURCH, would do well to commence with the number containing the first chapter of this new serial, as it will not be possible to supply back numbers to any extent.

A GERMAN PREACHER of reputation for eloquence and for being a leader in persecuting the Jews, has come to this country to aid Mr. Moody in his evangelistic work. Dr. Stoecker, of course, has no intention of heading an anti-Semitic movement in this country, but we should think his record would stand in the way of his success in preaching the Gospel of peace and love. "Thou shalt love thy neighbor as thyself"—if he be not a Jew! It is a little singular that, at the very time of this preacher's arrival in Chicago, the philanthropic Jews of the city were leading the citizens' movement to feed unemployed Christians and infidels who have gathered here from all parts of the world.

AMONG THE REPRESENTATIVES of strange religions which are to be given a hearing at the World's Fair, is an orthodox "Jain" from India, who brings his own stove and is served only by his Jain attendant. He cannot use any animal food, not even milk and eggs. Another leader of religious thought in India, working to overthrow caste, while the former strives to maintain it, is Mozoomdar, successor to Keshub Chunder Sen, founder of the Brahmo-Somaj. He "preached" in Plymouth church, Brooklyn, on a recent Sunday. Unfortunately (?) our canons do not allow even the most eloquent Indian theists to be exhibited in our pulpits!

ANOTHER BIBLICAL MANUSCRIPT of great interest to scholars has been brought to this country by the Rev. William Scott Watson of Towerhill, N. J. It is a codex of the Samaritan Pentateuch, which he discovered in Palestine. It gives the Hebrew text of the five books of Moses in the old Samaritan character, on five hundred and thirty-eight pages of parchment and eleven pages of paper. A cryptogram found in the parchment portion states that it was written by "Abraham, the son of Israel, the son of Ephraim, the son of Joseph, the Prince, King of Israel, in the year six hundred and twenty-nine of the kingdom of Ishmael," (which corresponds with A.D. 1232.) This manuscript is one hundred and twenty-four years older than the earliest dated Samaritan manuscript in the British Museum.

THE ORDINATION and Consecration of the Rev. William Lawrence, D.D., dean of the Episcopal Theological School, Cambridge, as Bishop of Massachusetts, is appointed to take place in Trinity church, Boston, on Thursday, Oct. 5th. The consecrator will be the Presiding Bishop, the Rt. Rev. Dr. John Williams, of Connecticut, who will be assisted by other bishops. The sermon will be preached by Bishop Whipple, of Minnesota. The attending presbyters of the Bishop-elect will be the Rev. Arthur Lawrence and the Rev. Augustine H. Amory. The reverend clergy belonging to any diocese, other than that of Massachusetts, intending to be present at the consecration, will receive a ticket of admission if application is made, not later than Wednesday, Sept. 27th, to the secretary of the convention, the Rev. Wm. Henry Brooks, D.D., the Diocesan House, No. 1 Joy st., Boston.

UNDETERRED by the experiences of the World's Fair management, California is now going to see what she can do with a big exposition in the beautiful Golden Gate Park near San Francisco. The financial depression does not seem to discourage the projectors who expect to raise a million dollars outside of the help Congress may give. It is proposed to make the buildings typical of the architecture of different countries, the main building being constructed in the style of the old California missions. For a Chinese building to contain a theatre, a temple, a restaurant, and room to display Chinese manufactures and works of art, Chinamen in San Francisco have offered to subscribe $80,000. It is expected it will be the finest structure of the sort ever erected in this country. This fair is also to have a rival of the Eiffel tower and the Ferris wheel, in a colossal statue of Justice, 150 feet high, supporting an immense pair of scales, the extremities of which are cars holding fifty people each. The beam is a truss 300 feet long, oscillating like a walking beam, thus lifting the cars to a height of 350 feet.

THE PARLIAMENT OF RELIGIONS has entered on its seventeen days' session in Chicago, and religious congresses of the various denominations, which began last week will be continued for several weeks in the halls of the Art Palace. Certain days are assigned to each body desiring to hold public meetings in their own interest and for the presentation of their principles. In the great Columbian Parliament of Religions, representatives of all the religions of the world meet on the same platform to set forth the claims of their respective faiths and to discuss questions of general interest. The speakers in this "parliament" do not officially represent the bodies of which they are members, but appear by invitation of the World's Fair Committee. We notice that the Rev. Dr. R. A. Holland speaks on Thursday of this week, on "The Philosophy of Worship; on next Monday Bishop Dudley will say good and strong words on "The Historic Christ," and on the following Monday, Sept. 26th, the Rev. Dr. Thomas Richey of the General Seminary will set forth "The Relations between the Anglican Church and the Church of the First Ages." Though the number of speakers from our Communion is small, a better choice probably could not have been made. The Church of England, so far as we have observed the announcements, is represented only by Canon Fremantle, and Dr. Momerie, and Dr. Haweis, very different Churchmen from those before named. The Most Rev. Dyonisios Latas, Archbishop of Zante, presents the cause of the Greek Church. Besides the Christian religion in all its phases, every other religion that has a respectable following will be heard: Brahminism, Mohammedanism, Buddhism, Javism, Confucianism, Shintoism, Judaism, Zoroastrianism, Theosophy, etc. On the last day "The Ultimate Religion" will be discussed, and Mr. Head will tell the world about "The Civic Church." Well, it is all very grand, a great performance, but we are not all agreed as to its value. Will it do good or will it do harm?

Brief Mention

To the many millions of readers of "Little Women," the death of Mrs. Anna Bronson Alcott Pratt, the oldest daughter of A. Bronson Alcott, and the original of "Meg," is an event of personal interest. Now all four of the sisters with whom through their charming story we seem to have had a personal acquaintance, have passed away.———The dense ignorance or stupidity of the Turkish official mind will soon become proverbial. The latest instance appears in the demand for a certificate of the death of St. Paul, in order to prove that the Epistle to the Galatians, sold by a colporteur in the Galata district, is not of recent origin and a seditious document.———The labor unions will become public benefactors if the majority of them follow the example of those in Chicago, which have withdrawn their money from safety deposit vaults and put it into the banks, so that "it would do more good and get into circulation."———England will spend £200,000 or $1,000,000 on the maintenance of its elementary schools during the next twelve months.———The Bishop of Bath and Wells is a scholarly critic of no mean authority. In a recent charge, he said: "When I have put together as carefully as I can all the facts of the case, and have weighed as fairly and impartially as I can all the considerations which the "Higher Criticism" brings before us, I only return with greatly increased confidence to the ancient faith and to an implicit reliance upon the truth of Holy Scripture as given by inspiration of God."

The Columbian Exposition

EXHIBITS ILLUSTRATING THE RELIGIONS OF THE WORLD

BY THE REV. HENRY C. KINNEY

I.

Of the many millions who have visited the Columbian Exposition, perhaps few have realized its value as a place for religious study. As introductory to pointing out exhibits which the Churchman should not fail to see, let me suggest four itineraries.

On some one day let the visitor make the resolve to see nothing that does not enter into the exterior or interior composition and needs of an ecclesiastical building. Around the open courts, and in galleries of the Fine Arts building, there are plans of at least an hundred new edifices; while scattered, there and elsewhere, are many plans for the chancel, the reredos, and altar, and for all interior decorations of the church. In the mining department, materials for its structure, from all parts of the world, and of every different character, have been collected for the architect's examination, and in many structures within these gates, some of these materials have been given a practical form.

As for those things which might be placed in such edifice before its doors were opened, their value must be estimated at over a million of dollars. In this I include things needed for heating and ventilation, bells, chimes, church clocks, pews, sedalia, wainscotting (copied from old rooms), carpeting, pavements of marble, tiles, and mosaics, mural memorials in glass, in stone, and in brass, many church windows, religious figures in plaster, in wood, and in iron; stations of the cross, both on canvas and of carved work; icons, processional crosses, altar crosses, and croziers; the crucifix, here perhaps of ivory, and there of richly chased gold; the pix, the monstrance, mitres, bishop's rings, religious banners; organs of sufficient capacity for the cathedral, and reed organs of improved construction for chapels; music for the choir in editions of masses and oratorios, hymn books, old, new, with tunes, without tunes; several volumes of the "chant ecclesiastique" as used in France, and immense tomes containing the "gradual," missals with whose illuminations modern art cannot vie, cheap copies of the breviary and the hours; candelabras, chandeliers, altar lights, the almsbasin, the reading-desk and the pulpit, fonts and altars; vestments, as well those of the Greek as of the Roman and Anglican communion, (one large set from Germany, older than Luther), ecclesiastical hangings, altar linen of the purest white, of the most delicate texture, and of the finest embroidery; Bibles in any one of 300 languages, and the sacred chalice and paten. For their proper examination there should be, at least, as much interest as for jewelry and silks, or guns and vases, boats and electricity.

For the individual worshipper, there are two collections of books of devotion, no two with the same binding, into which an edition of the Prayer Book could be placed, or as a souvenir of 1893, a selection of a cross in either mosaic, amber, gold, ivory, or mother-of-pearl.

At the centre entrance, on the east side of the Manufactures' building, France has a large display of religious carved figures. To note their effect, I have many times seated myself near by, and watched the thousands as they passed. Most of them stopped to notice. I have never heard one slighting remark. Many a merry laugh has there been stilled, and many a time have I heard there re-told the story of the Crucifixion. A statue of Christ delivering His benediction, in another building, in my hearing called out the wish from two men, who were, I should judge, American mechanics, that it might be placed in one of the parks of Chicago.

On this first day, we have walked through both the galleries and ground floor of the largest edifice, listened to a second organ recital in Festival Hall, and chime ringing from the second set of bells in Machinery Hall, spent a few moments in the Illinois building and in the German village, and several hours in the place where women's work has been collected, and above all, in that chapel, so religious in tone, and so complete in its va-

rious collections, which has been annexed by Germany, to its temporary national home.

If the visitor has received profit from his exertion, I would next suggest the study of religious art in pictures, statuary, and engravings. Those who believe that the religious sentiment is decaying, must be puzzled when they notice so many modern painters, sculptors, and engravers, appealing for patronage to those who love religious subjects. It would be difficult to find a single leading event in the life of our Lord which has not been depictured by one or several modern artists. The lover of such scenes, after passing through eighty rooms devoted to the Fine Arts, must, if the quest be thorough, return to the Woman's Building, visit all the South American pavilions, look at the 60 or 70 Byzantine Madonnas painted from the 12th to the 16th century, with many other religious paintings in the chapel of La Rabida, and find that the few remaining hours are too short a time to afford sufficient opportunity to examine the engravings of all the notable religious paintings of the world, as they are so readily and conveniently shown by Spain and Germany in their Lake Shore homes.

At the end of the second day, the visitor may have become accustomed to long walks, and be willing to devote another portion of his stay to Biblical archæology, relic hunting, and to statistical inquiry.

Taking with us, in the first part of our investigation, an abridged Bible dictionary, either in some portion of the Turkish village, or in the Smithsonian exhibit within the United States display, or in that devoted to Anthropology, we can identify, not merely the fauna and flora of Palestine, but also almost every musical instrument and warlike weapon which is mentioned in the Old Testament. In the last mentioned division of displays, we can find a cast of the Moabite stone of the Louvre—which our dictionary translates, casts from Nineveh, and, it is said, an authenticated stone of that Herodian temple, whose destruction our Lord foretold. Still earlier associations with the Bible are to be seen in the exhibit of the University of Pennsylvania, in the gallery of the Liberal Arts. In the British section in another gallery of the same edifice, within glass cases, the "Palestine Exploration Fund" places before the observer such relics as the widow's mite, and the Roman denarius (the penny of our translation), lamps of the parable, sandals, and carpenter's tools, such as those with which Jesus worked (St. Mark vi: 3). In the chapel at La Rabida there is a facsimile in phototype, of the Codex Vaticanus, next to Codex Sinaiticus, the oldest copy of the New Testament. Older than either codex, are the pictures in the Roman Catacombs, copies of which in water colors are to be found in the same place, near the door. As early as the 6th century are those Celtic crosses of which an original is to be found in one Irish village, and the engravings of others in its rival concession. The religious reverence and the great superstition of the early Middle Ages—*i. e.*, from the 7th to the 12th century—can be studied in the reproductions of Irish Antique metal work in the British section of Manufactures' art. In the court of the Ottoman Empire, in the same building, there is, under glass, a bronze cross, which was probably borne by some crusader. What was the power of the Roman papacy when at its zenith? If we give sufficient attention, so full of objects of the time of Columbus is the La Rabida, that we can in imagination re-people the world of Alexander the Sixth. In a map of 1511, we find a delineation of the American coast from Western Florida to Mexico. From the discovery of Columbus, there flowed three distinct streams of exploration and conquest, two by land through Mexico, and one by sea partly through Cuba, which did not connect themselves with the political and religious life of the United States, until some time in the present century. Each has its own relics.

New Orleans, originally a Spanish colony, has its Creole room "in Louisiana," and a blue china plate on which is painted its first cathedral built in 1792, its first bishop having arrived in 1781. In the headquarters for those persons who live in New Mexico, there are photographs of three Pueblo churches. Following H. H. Bancroft, in his history of that State, it cannot be doubted that the one in Isleta Pueblo was built as early as 1598. In La Rabida, there are engravings of nine of those missions in California which commenced about the time when the French and Indian war was closing, and were given up in 1840.

Religious relic hunting being our object, whatever we find associated with modern Jewish worship, in the Smithsonian, or as remotely connected with it, the persecutions of the modern Israelite, whatever Bible is associated with Moravian settlements which antedate the Revolution, must, with the Russian icon work of the 16th century—of which there are two reproductions—be equally noticed.

At the north-eastern corner of the gallery of the largest of the white palaces, there is a section which is filled by representatives of various Protestant religious bodies and societies. The date of their starting in our country, the number of their constituents, their practical limitations, their receipts, and their publications, are proper lines to suggest questions, and to get information which some day will be of practical advantage.

The booth of the Congregationalists should also be entered. Here we find a portion of Plymouth Rock. Here too is a scenic display. Dolls dressed in Pilgrim garb, all the men bearing guns, are represented as walking up an incline through white cotton, a substitute for snow. On top of that mimic hill is a square one-story building on which toy cannons are mounted. We are told by the tablet that these figures are "Pilgrims going to church on Burial Hill." A statement which De Rasieries, the New Amsterdam ambassador to Plymouth, made in 1627, explains the scene; we quote from the history of Plymouth Co., Mass. "Upon the hill, they, the Puritans, have a large square house with a flat roof made of thick sawn planks stayed with oak beams, upon the top of which they have six cannons, which shoot iron balls of four and five pounds, which command the country. The lower part they use for their church, where they preach on Sundays and the usual holy days." Meeting houses we thus see were not churches, but were houses for all kinds of meeting.

From Puritanism in its earliest form, let us next go into those many booths which are collectively known as the "Catholic School Exhibit." Here, as elsewhere, it will be found that the dominant Celtic Romanism seems to commence with Bishop Carroll, and has made little or no effort to collect the remains of the French missionaries in the States of Michigan, Indiana, Wisconsin, Minnesota, and Missouri. In this school display there is a chasuble, made in 1618, by Father Marquette, and a print—which I do not think is taken from an original work—of "Father Hennepin at Niagara." The freely distributed investment paper which is circulated at the Fair by a representative of Detroit, gives as the date of the founding of St. Anne's church in that city, the 26th of July, 1701. These are all the sources of information outside of books in common print, and all the relics which are there relating to a most interesting period in ecclesiastical history. In the French Bateau in the Transportation Building, we can look upon a boat similar to that in which the French missionaries journeyed. If the day has left any light to complete the round, devote the time to a visit to the model of St. Peter's, Rome, in the Midway, and glance at the Mormon bible in "Utah."

In Chicago, a Congress of all religions is assembling. It may be a mooted question, whether Christianity, with its claim received from its Founder, of universality, may not lose cast by being treated as only one of the religions of the world. Whether Pope or Archbishop of Canterbury be the wiser adviser, there can be no question that it is the duty of the Christian teacher to acquire some information concerning the religions of un-Christian lands. For obtaining this knowledge, not even at the Musee Guimet in Paris, is there such an opportunity as there is at present in Chicago. Before starting on our fourth day's jaunt let me suggest, that if any of the imaginary class have never read the little manuals that are published by the S. P. C. K., which treat of the various religions, the students should turn into the Department of the Interior in the U. S. Government Building, and should there consult, in the "Free Model Library," McClintock's and Strong's Encyclopedia, under such titles as "Egypt," "Brahmaism," "Buddism," "Mohammedanism," and "Fetish worship." He can then better understand the hieroglyphics and the lecture at the "reproduction of the Egyptian temple of the times of Moses," be more prepared to follow the Mongolian guide in the Chinese Joss House, as he points to sages and kings, and ancestral tablets, or speaks of the Chinese heaven and hell, and be unamazed as he looks on a Friday morning at the Mohammedan worshippers kneeling in their mosque, or listening to a sermon. From the Midway, he can then with better understanding visit the main booths of East India and Ceylon, as also their own headquarters, in which religion and religious teachers and ceremonies are seen to play an important part in their daily life. The absence of objects of religion as connected with Japanese art and social life, is most striking by contrast. I have only been able to find, either inside or outside the grounds, but one idol of Japanese make, but one Japanese picture of Buddha, and but one series of illustrations relating to Japanese worship. So far as the other Eastern heathen religions are concerned, there is in the Anthropological Building complete sets of idols worshipped by Brahmin and Buddhist, full pictures of all past incarnations of Brahma, a copy of the Buddhist Bible, and even the decked Chinese altar at which those of that nationality in California and Chicago kneel, or have knelt.

Classic mythology was, in our college days, treated as a religion of myths. Let us, at the Smithsonian and Anthropological Building, look at statues that to the Greeks and Romans of Christ's day were as real as Shaka-Muni, under the name of Buddha, is now to a member of the Celestial Empire. What was the early religion of the North American Indians? Hundreds of prints, which are shown in all those many volumes of early travel at La Rabida, invariably represent them as cannibals and as worshippers of idols. The only collection of extant idols which were worshipped by any one who lived in any territory embraced in the United States, are those stone idols of the Pueblo Indians, in the New Mexico building, whose forcible conversion is proven by those Pueblo churches, to which allusion has been made. The worship of Aztec has however left its bloody trace in temple, in idol, and on pottery. The present worship of the Indian, as is evidenced by a multiplicity of gongs, drums, masks, incantations, and totems, is a fetish worship, which by doing something or having something, will drive away some secret malign influence, rather than the worship of some embodiment, or some representation of a higher power. Fetishism, in America, is akin to the fetish worship, as we find it delineated at the same building, in South Sea Islands and many parts of Africa. The religion of Peru has had great light thrown upon it through excavations made at the expense of the Columbian Exposition. In many of its features it seems to be analogous to that of Baal, although in its worship of the sun it resembled that of the Parsee. In one of the Irish villages there is a Druid stone, which was Christianized by having cut upon it the sign of the cross. On arrival at Hayti, a deep vase was found in the days of Columbus, on which, in bas-relief, were three human figures. This bowl having been Christianized by using it as a baptismal font in churches, is now in our American city, under the protection of the Island Republic. May it be a prophetic harbinger of the conversion of Africa.

(To be continued)

The Church of England

The Archbishop of Canterbury has offered the living of Minister, in the Isle of Thanet, to the Rev. Henry Venn, son and namesake of the great Henry Venn, so prominent in connection with the Church Missionary Society. Mr. Venn was for a while an honorary helper to his father at the Church Missionary Society's offices. He has also held two livings, in one of which he did most excellent work among the brickmakers. This is an important benefice and one of the wealthiest in the gift of the Archbishop.

The Reunion Conference held in Lucerne has, from the point of numbers, been a greater success than was anticipated by the most sanguine of its supporters. Among those who have already taken part in the discussions, or will do so before the meetings close in September, are the Archbishop of Dublin, the Bishop of Worcester, Canon Barker, Canon Hammond, and Canon Fremantle.

The Primate of New Zealand (Bishop Hadfield) has forwarded to the Bishop of Auckland, as senior bishop, a letter of resignation of the see of Wellington, to take effect on Oct. 9th, the twenty-third anniversary of his consecration. The synod of the diocese, it appears, has delegated to the Archbishop of York and the Bishop of Durham the nomination of a successor, with the stipulation that no clergyman is eligible who has held a cure in New Zealand. The Bishop of Auckland, as senior bishop, will act as primate till the ordinary session of the General Synod in 1895, unless a special session be called previously.

New York City

The church of the Ascension has overhauled and improved its parish house and rectory during the summer.

Trinity church, the Rev. Dr. Morgan Dix, rector, has completed the work of putting in the bronze doors, already referred to in these columns.

Emmanuel church, the Rev. Wm. K. McGown, rector, has outgrown its limited accommodations, and is much in need of a new and ample church edifice. The children of the Sunday school number about 500.

At Avenue A mission, Sunday evening services continue to grow in popularity. The services are free, and reach a crowded neighborhood. The capacity of the hall has been tested to its utmost of late, and extra seats had to be brought in.

St. Stephen's church, the Rev. C. R. Treat, rector, has been much changed for the better, and the work will not be finished before October. New windows, new arrangements of the organ, vestibule improvements, and internal decorations, are features of these alterations.

Calvary church, the Rev. Dr. H. Y. Satterlee, rector, has had a successful outing season at its summer home, which is located at Carmel, N. Y. Women and children have been cared for, partly without cost to them, and partly at nominal charge when they were able to afford payment.

The church of the Epiphany, the Rev. Dr. Duffie, rector, has been much improved since the union of the parish with the church of St. John the Baptist. The work is still in progress. It involves a thorough renovation and repair, with new roof, new windows, new heating and lighting, new organ, and improvements in the chancel. A parish house is being added, three stories high, and built of brick.

St. Bartholomew's church, the Rev. Dr. Greer, rector, has put to good use its elegant summer home at Washington, Conn. The mansion is a fine private residence, which a parishioner has allowed the use of, and it has been occupied by girls of the club attached to St. Bartholomew's parish house, 50 going for a week at a time, and paying actual costs, on a specially reduced scale, amounting to $4 weekly.

So far in the present season, the Seaside Hospital of St. John's Guild has cared for over 1,500 little sufferers, and although an annex has just been completed, the accommodations are still far too small to meet the demands. The city hospital of the guild carries on the labor of love all the year,

and to meet the increasing number of cases brought to no tice, an adjoining building has been leased. The work is also furthered by visits to the homes,and free medical treatment of the poor.

The site of the cathedral of St. John the Divine, which has been examined by engineers, proves to be of too unstable a character to endure the weight of the great structure on the exact spot selected, and it may be necessary to slightly alter the lines of foundation, with a view to utilizing a bed of solid rock. The new spot will be within the ample grounds owned by the cathedral corporation, and not far from that heretofore selected. The change will, on the whole, be a gain.

The church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, has had an unpleasant experience in connection with its outing home. This is situated on Croton Lake which supplies the city with water, and by a recent law, buildings in the vicinity have been ordered to be taken down, with a view to keeping pure the water. This involves the destruction of the home. But a valuable property has already been presented for a new home. It is located in Columbia county, and the house, erected for the purpose, is expected to be ready for occupation before another summer season comes round.

The Society for the Home Study of Holy Scripture and Church History, enters on its eighth year with brighter prospects. Annual subscriptions have been secured for a secretary who has now entered on her duties. This was the last labor of love of the lamented Mrs. Cleveland, the only sister of Bishop Doane, president of the society. The library,which is very rich in most interesting works, is now much used by readers as well as students, the books being sent by mail to all parts of the country, making the choicest works accessible to all. The society numbers over 50 graduates, either in Holy Scripture or Church History, and has about 300 members on its roll.

At St. George's church, the Rev. Dr. Rainsford, rector, the industrial trade school for boys opens for the winter Sept. 15th. A series of business talks for boys has been organized anew for the autumn season. St. George's athletic club held its annual games in August. They took place at the new athletic grounds of the parish at Weehawken. The new organ for the chapel in the memorial parish house will be in place shortly. The men's club now numbers 494 members. The late severe cyclone visited Rockaway Beach and did damage to the seaside cottage of this parish. Part of the roof was torn away,and the building rocked and trembled to such a degree that its occupants momentarily expected its overthrow. The sea, which usually breaks 100 feet distant, rolled angrily to the very doors.

The annual retreat for the Sisters of St.Mary, at the mother house at St. Gabriel's, Peekskill, began on the feast of St. Bartholomew, Aug. 24th, and ended Saturday, Sept. 2nd, and was conducted by the Rev. Father Duncan Convers, of the society of St. John the Evangelist, Boston. Among the Sisters who participated in this retirement from the world were the five Superiors of the Order: Sister Eleanor of Trinity Hospital; Sister Catherine of St.Mary's Hospital for Children; Sister Mary of the House of Mercy—all in New York; Sister Hughetta of the branch of the Order in Tennessee, and Sister Sarah, in charge of the Associates of the Order. There was also at St. Gabriel's, representatives of the Sisterhoods of St. Margaret and St. John Baptist, New York, and All Saints' Sisters of the Poor, Baltimore—the three latter being branches of the well-known English Orders. Besides these, there were many novices and postulants present, making the whole number in attendance about 200.

The improvements now going on at St. Bartholomew's church include a pavement for the floor of the chancel in Italian mosaic work of beautiful design. The floor of the church itself will be recarpeted. The former altar of white marble will continue where it is, but will be supported by a magnificent new reredos of Sienna and Numidian marbles, having for an altar piece a carving in Caen stone, representing the Last Supper. This will be a notable work of art, and will be on a large scale, with figures of life size in relief. The altar railing will be in the colored marbles already mentioned, and decorated with mosaic. On either side of the chancel new organs are built and are connected by electric attachment with the old gallery organ. Electric lights will illuminate the church at night. A new baptistry has been added at the side of the chancel, and the whole interior has been redecorated in keeping with the architectural school to which the edifice belongs. The effect will be imposing and in good taste.

At Old Epiphany House there has been a larger average attendance upon the services than for many summers past. The outings at Rockaway have been a great blessing to those who participated in them. All members of the mission have had at least one outing and many of them have had more. Mrs. Schenck has generously contributed flowers, which have been distributed at the "Thursday Mission." The little church itself has been kept adorned with flowers through the gift of one lady. In meeting the "hurger" agitation of the working classes, this mission is making timely advance. The Tee-To-Tum, with its expensive plant, efficient management, and large corps of visitors, has the means of getting at and relieving real want,and discriminating against the undeserving. If a point of absolute need should require, food will be issued gratuitously where now a nominal charge is made. To accomplish this, the mission will require increased financial backing.

One of the institutions which has suffered by the death of the late Archdeacon Peters is the Children's Fold, of which he was president. The year covered by the latest report was free from death among the inmates, notwithstanding an attack of scarlet fever which prostrated a number of the boys. There are 146 boys and girls now in the home. The total number of children placed for a longer or shorter time in families was 249. During the year one girl and five boys were sent to homes in the West and two girls placed in homes nearer at hand. The kindergarten has had a successful year under the care of Miss King. The chief outward move of the year was the occupation of the new building at Mt. Minturn. It was called the House of Faith because of the many years of striving to accumulate a building fund sufficient to warrant a commencement. The cost was $11,200. It was built to accommodate 50 inmates instead of 30 as at first proposed. The Fold had a balance at the outset of the season of $455.06. Its total receipts were $27,570.50. The disbursments reached this amount less a balance remaining in the treasury of $192.

Philadelphia

The Rev. John M. Davenport, rector of St. Clement's church,has returned from a three months' trip through England and the Continent, and has resumed his parochial duties.

During the present month, the services of the church of the Holy Trinity, the Rev. Dr. W. N. McVickar, rector, are being held in the parish building, as the new chancel of the church and other improvements have not been completed.

The transept at the north-east end of the church of the Atonement, the Rev. Dr. I. N. Stanger, rector, has been separated from the nave, and is being altered into a three-story parish building, which is rapidly approaching completion.

The stone tower (Gibson memorial) of St. James' church, the Rev. Joseph N. Blanchard, rector, has been completed, and the workmen are now engaged in erecting the stone spire which is to surmount it. This structure, which stands at the extreme northwest corner of 22nd and Walnut sts., will be a conspicuous object to all passing along either of those streets.

Several changes have been made in the chancel of the church of the Epiphany, the Rev. Dr. T. A. Tidball, rector. The font has been raised, and a polished marble baptistry erected, with a stained oak rail, supported by wrought iron standards. The cover of the font is to be suspended. The chancel rail has been set back so as to afford more space for the choir; the stalls have been raised and the key-board of the organ placed alongside.

The church of the Holy Apostles, which celebrated its silver anniversary on Jan. 29th, of this year, on the morning of the 15th Sunday after Trinity commemorated the 25th anniversary of the rectorship of the Rev. Dr. Charles D. Cooper. The spacious church was filled by the members of the parish and the congregation of the memorial chapel of the Holy Communion, which had omitted the regular morning service, in order to join with the parent church in the celebration. Addresses were made by the rector, the Rev. Henry S. Getz, rector's assistant, the Rev. William F. Ayer, minister in charge of the chapel of the Holy Communion, the Rev. Messrs. R. N. Thomas and H. L. Duhring; and on the part of the laity, by Mr. George C. Thomas. The offertory was devoted to the endowment fund of the parish.

At the church of the Good Shepherd, Kensington, the Rev. John A. Goodfellow, rector, two beautiful memorial windows were unveiled on the 14th Sunday after Trinity. One of these is in memory of Annie, Willie, and James, children of the Hon. James and Margaret T. Clarency, and the subject is "Christ blessing little children." The other window is in memory of Mrs. Mary Ann Adams, the lamented wife of Mr. John Adams. In it the artist represents the Saviour giving a cup of cold water to a disciple. At the evening service, the rector preached an appropriate sermon to a large congregation on the subject of memorials of the dead. These two windows, the work of Mr. William Reich, of this city, add considerably to a church already beautified with memorials.

Diocesan News

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

OGONTZ.—On the summit of the Chelten Hills is located the Cheltenham Military Academy. Twenty-two years ago a preparatory school for boys was opened in one of the old Shoemaker mansions in Shoemakertown (now Ogontz), by the Rev. Samuel Clements, D.D., a scholar of fine attainments and a graduate of the University of Pennsylvania, class of '47. The first building occupied by that school is still standing, and is known as "Ivy Green." As it was not well adapted for school purposes, the academy was removed in 1872 to "Norwood" on the summit of the Chelten Hills. The Rev. Dr. Clements for nearly 17 years carried out his ideas in the training of young men and boys. Soon after his death the school property was purchased by Mr. John Calvin Rice, under whose management the academy has achieved great success The school is distinctively a college preparatory in its plan and purpose, and of the class of '93 all the members save one will enter leading colleges during the present month. Military drill was introduced several years ago, the first instructor being Col. John H. Merrill.

WAYNE.—Since the death of the late rector, the Rev. Dr. T. K. Conrad, of St. Mary's memorial church, Sunday services have been regularly maintained both morning and evening. On the afternoon and evening of the 31st ult. a fair in aid of the general missions of the Church was given by Miss Lillian Atkins' and Miss Annie Johnson's Sunday school classes, on the lawn of the Louella mansion; a goodly sum was realized.

East Carolina

Alfred A. Watson, D. D., Bishop.

BISHOP'S APPOINTMENTS

SEPTEMBER

24. St. Paul's, Clinton,

OCTOBER

1. St. Philip's, Southport. 6. St. Barnabas', Snow Hill.
8. Holy Innocents, Lenoir County.
10. St. Mary's, Kinston.
11. Pitt County: St. John's, St. Michael's.
12. Dawson's school house, Pitt County.
13. Emmanuel mission, Farmville.
15. St. Paul's, Greenville. 20. St. Mark's, Roxobel.
22. St. Peter's, Gates County; St. Mary's, Gatesville.
23. St. John's, Winton. 24. St. Barnabas',Murfreesboro.
27. Grace church, Woodville. 29. St. Martin's,Hamilton.
31. St. Stephen's, Bethel.

NOVEMBER

1. Advent, Williamston. 3. Grace church, Plymouth.
5. St. Thomas', Windsor. 7. Holy Innocents, Avoca.
9.—10. Coleraine and Rockahock.
12. Edenton: St. Paul's; St. John Evangelist.
14. St. John's, South Mills. 16. St. John's, Weeksville.
17. Christ church, Elizabeth City.
19. Holy Trinity, Hertford. 22. St. Andrew's, Columbia.
24. St. David's, Scuppernong.
26. St. Luke's, Washington county; Advent, Roper.

New Jersey

John Scarborough, D.D., Bishop

The Rev. Howard E. Thompson, of Woodbury, has been appointed secretary for New Jersey of the Church Unity Society.

The Rev. A. I. Miller, rector of Trinity church, is doing excellent work in Asbury Park. He is about to build a separate church for colored people.

CAMDEN.—St. Andrew's and St. Barnabas' churches were both originally missions of St. John's church, under the Rev. J. H. Townsend. St. Andrew's grew and prospered, and, in time, became an incorporated parish. Latterly St. Barnabas' has prospered, while the attendance at St. Andrew's has fallen off. Now, by the process of law, the two have changed places: St. Barnabas' is now the parish church, and St. Andrew's is the mission. The Rev. William Wirt Mills is priest in charge of both; also of St. Augustine's mission for colored people. Twenty-six services are held weekly, besides 8 services at the missions, active guilds,and all the agencies of a live parish. The original building, a temporary frame structure, is now much dilapidated and too small for the congregations. The parish needs help to enlarge and repair the building and enable the carrying on of the work to better advantage.

BAY HEAD.—All Saints' church was consecrated on the 13th Sunday after Trinity, by the Bishop. Dr. A. Douglas Hall read the request to consecrate, and the Rev. G. M. Christian, D. D., of Newark, read the Sentence of Consecration. The Bishop preached and celebrated the Holy Communion. The offering was the beginning of a rectory fund. The church building has been enlarged and beautified.

MONMOUTH BEACH.—Several times in the last few years the beautiful St. Peter's church-in-Galilee has had a narrow escape from destruction by wind and tide. During the recent heavy storms it has looked like a floating chapel anchored in the surf. Many of the cottages have been moved farther inland, yet the church stands far outside the bulkhead line unharmed. The secret of its safety lies in the fact that there is no obstructive bulkhead on either side to challenge combat with the waves.

POINT PLEASANT.—The Bishop of Chicago, who has a cottage at this place, officiated most of the summer in St. Mary's church-by-the-Sea. The result has been large congregations and generous offerings, thereby cancelling all indebtedness on the church. It is purposed to keep the church open for services the entire year, as there is a large resident population at Point Pleasant.

ELBERON.—St. James' has grown from a modest chapel into a great parish house. Its seating capacity has been more than doubled, and yet it is filled at every service. The Rev. C. F. Hoffman, of New York, has personally expended

more than $10,000 on the improvements. The Rev. Dr. Bodine has been in summer charge of the services.

NAVESINK.—The Rev. Haslett McKim, at the earnest request of his vestry, has consented to withdraw his resignation, and will remain another year as rector of All Saints' memorial church.

RIVERTON.—The Rev. John H. Converse has resigned from the rectorship of Christ church, with the intention of going abroad for two or three years of travel and study. The vestry refuse to accept his resignation, and have begged him to reconsider it. Mr. Converse is one of the examining chaplains of the diocese.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop.

BROOKLYN.—A new church year was begun at the church of the Good Shepherd with the beginning of September. The Sunday school which has been closed during the warm season, has resumed its sessions, and evening Sunday services have also re-commenced. The Sunday school numbers 400, an increase of 66 during the past year. The rector, the Rev. Andrew F. Underhill, is superintendent. The school has assumed the debt on its own building, amounting to $1800, of which it has paid $300. It has also repaired the Sunday school building, supplied it with new carpets throughout, new chairs and hymn books, repaired the Sunday school organ, and made other improvements. A handsome brass alms basin was presented to the school last year. Mr. Underhill proposes to introduce the study of Church History for the older pupils. He has also in view important plans for the general work of the parish. Among them is the arrangement of a series of neighborhood meetings to be held in the houses of various members of the parish, at which Evening Prayer will be read, familiar hymns sung, and practical talks given on religious subjects. To assist in this work he hopes to secure from the Bishop the appointment of several lay readers from among the members of the parish. The rector intends holding on one Sunday evening in the month a people's service, and on another a monthly musical festival, under direction of Mr. Thomas W. McDonough, organist and leader of the vested choir. Strangers' services at which all the pews will be free, will be held occasionally. The receipts of the parish from all sources increased last year $400 over those of the previous year. This growth encourages the congregation to hope that the time will soon come when they will see the present edifice replaced by a large, substantial stone church, suited to the needs of the attractive and rapidly advancing quarter of the city in which their work lies.

Connecticut

John Williams, D. D., LL.D., Bishop

DANIELSONVILLE.—St. Alban's church, the Rev. Cornelius G. Bristol, minister in charge, was consecrated on Tuesday, Aug. 22nd. The service opened with a procession of clergy up the central aisle, headed by the church committee of eight, the clergy reading the 24th Psalm in alternation. The Bishop conducted the service. The Rev. Mr. Bristol read the request for consecration. The archdeacon, the Rev. Samuel F. Jarvis, read the sentence of consecration. Then followed the service of Morning Prayer, by the Rev. George A. Warner, the Rev. Dr. Grant, and the Rev. Messrs. T. B. Fogg and S. B. Schmitt. Bishop Williams preached the sermon from the text, Exodus xii: 26; "What mean ye by this service?" The discourse, which was couched in the simplest language, was most impressive by reason of its spirituality and earnest tone. At the close of the sermon a generous contribution was made for the work of missions. The Holy Communion was celebrated by the Bishop, assisted by Archdeacon Jarvis and the Rev. Mr. Bristol. In the evening a missionary service was held, with addresses by the Rev. Messrs. Grint, Wasson, and Warner, and the archdeacon. During the day the stone from the walls of the abbey of St. Alban's, England, presented to Mr. Bristol by the dean of the abbey, was unveiled. It is mounted on a shield which constitutes the coat of arms of the abbey. After the service the visiting clergy and their friends to the number of about 30, dined at the Central House. The Rev. Mr. Bristol soon leaves the work in Danielsonville, and moves to Hartford, where he has been elected rector of the church of the Good Shepherd, to succeed the Rev. J. H. Watson who resigned last spring on account of his wife's protracted illness.

Maryland

William Paret, D. D., LL. D., Bishop

BALTIMORE.—Mrs. Helen M. Whitridge Eccleston, wife of the Rev. J. Houston Eccleston, rector of Emmanuel church, died suddenly Sunday night, August 27th. Mrs. Eccleston was a daughter of Dr. Joshua B. Whitridge, of Charleston, S. C., but when a young girl was adopted by her uncle, the late Thomas Whitridge, of Baltimore, who died in 1884. She was married to Dr. Eccleston in 1887, and since then has been active in Church work. The funeral took place Thursday afternoon, August 31st, from Emmanuel church, of which Dr. Eccleston is rector. The service was read by Bishop Paret, assisted by the Rt. Rev. A. M. Randolph, Bishop of Southern Virginia; the Rev. J. C. Eccleston, of Rose Bank, N. Y., a brother of Rev. J. H. Eccleston; and the Rev. Thomas E. Pattison, assistant rector of Emmanuel church. The interment was in Greenmount Cemetery.

The Rev. F. W. Clampett, rector of St. Peter's church, has returned after a two months' trip abroad, and conducted services at his church on Sunday, Sept. 3rd.

WESTMINSTER.—The Rev. Jesse Higgins, late assistant at St. Luke's church, Baltimore, preached his first sermon as rector of Ascension church, on Sunday morning, August 20th, to a large congregation. The service was made particularly interesting by the presence in the chancel of a former rector, the Rev. John H. Converse, of Riverside, N. Y., who was professor in Racine College when Mr. Higgins was a student there.

BELAIR.—Bishop Paret visited Emmanuel church on Tuesday evening, Sept. 5th, and administered the rite of Confirmation to a class of 15 persons. In the morning he confirmed a class of persons at St. Mary's church, Emmorton.

LONG GREEN.—A fair and festival held Friday and Saturday evenings, August 25th and 26th, at Trinity church, the Rev. John Larmour, rector, netted $106. The money will be used to put a fence around the church property.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

The surpliced choirs of St. Mary's, Ottumwa, and Christ church, Burlington, held a choir festival and re-union at the latter church, the last Sunday in August. The combined choirs numbered some 60 voices, and the services were hearty and of a high order of merit. The Rev. J. H. Lloyd, rector of St. Mary's, preached in the morning, and there were addresses at Evensong by the Rev. J. M. D. Davidson, rector of Burlington, the Rev. A. Q. Davis, of Lowell, Mass., and by the Rev. Mr. Lloyd. On Monday, the two choirs took a steamer excursion to Fort Madison, and visited the State penitentiary, under the escort of the Rev. W. K. Berry, rector of Hope church. The choirs sang for the prisoners, while the latter were at their dinner. Next year Christ church choir will visit Ottumwa.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

SOUTH BETHLEHEM—On Sept. 2nd, Robert A. Lamberton, LL. D., president of Lehigh University, and for many years secretary of the diocesan convention, died from the effects of a stroke of apoplexy, which attacked him while sitting at dinner. He was born in Carlisle, Pa., in 1824, and was valedictorian of his class at Dickinson College, subsequently studying law. At the outbreak of the Civil War he became lieutenant colonel of the 1st Penn. Regiment, and was a member of Gov. Curtin's staff at the time of Lee's invasion of the State. After the resignation of Dr. Henry Coppe from the presidency of Lehigh University, he was chosen to fill the vacancy, receiving from the University of Pennsylvania the degree of Doctor of Laws. His work at the university was the crowning of a useful life. From 200 students the institution grew to have 600 on its rolls, and was strengthened in every department. Among other relations, Dr. Lamberton was a trustee of St. Luke's Hospital, of this diocese, and of the Bishopthorpe school for girls. The burial services were conducted in the college chapel on Tuesday, Sept. 5th, and the interment was at Harrisburg.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

The corner-stone of St. Paul's church, Sidney, was laid on Aug. 25th, by the diocesan missionary, Canon Stewart. Other clergymen present were the Rev. Messrs. R. N. Parke, D.D., of Unadilla, who brought down his choir; D. F. MacDonald, D.D., F. S. Griffin, A.G. Singsen, and C. A. Howells, resident missionary. This marks an important step in advance in what is destined to be a centre of much good work. To the Rev. F. S. Griffin, of Maspeth, L. I., is principally due the credit for establishing finally and permanently the mission here, though the previous services of Dr. Parke ought not to be forgotten. The site of the new church is most desirable, fronting on a main street. Care has been taken in drawing the ground plan to leave ample room for both rectory and parish house when the opportunity for building them presents itself. After the ceremony, addresses were made by Mr. Griffin and Canon Stewart.

Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

The Rev. George S. Somerville, who resigned last spring the rectorship of Nelson parish, Nelson Co., on account of ill health, has, after spending a considerable time at Atlantic City, so far recovered his strength that he is able to resume active work, and has assumed charge of St. Paul's church, Haymarket Prince William Co.

The rectory of St. Paul's church, Richmond, adjoining the church, which was recently purchased, is being handsomely and conveniently arranged. The rector, the Rev. Dr. Carmichael, who has been spending his vacation in Canada, is expected to return to the city by the middle of September, and will then take possession of the new rectory.

Bishop Whittle, who has been spending the summer at Clifton Springs, N. Y., has been enjoying fairly good health, but he says that his sight is gradually failing; he can read and write with difficulty.

South Carolina

Wm. B. W. Howe, S.T.D., Bishop
Ellison Capers, Ass't Bishop

The congregation of Christ church, Greenville, is happy in the possession of a new pipe organ, which has been completed and placed on the left of the chancel against the transept wall. It is a beautiful instrument and is considered one of the finest in the diocese. It was built by the Farrand & Votey Organ Company of Detroit, Mich., and embodies all the latest improvements in organ building. It has two manuals of 61 notes each, and a pedal of 30 notes. Its cost was about $3,000.

The Rev. Byron Holley, rector of Christ church, Greenville, was on Sullivan's Island, Charleston Harbor, during the terrific storm which visited the southern coast Aug. 27th, He was the guest of Mr. William M. Bird, whose residence was near Fort Moultrie and about 300 feet from the usual high water mark. About dark the sea had risen so that the waves broke in Mr. Bird's yard, and soon all the fences were washed away; by 9 o'clock the water was five feet deep in the yard and all the men in the house were compelled to fight off the wreckage which threatened to break up the foundations of the house, the waves frequently rising above their heads. Mr. Holley endeavored to reach the Fort to secure shelter for the ladies of the family, but soon found himself out of his depth in a tide running like a mill race. The wind shifted between 9 and 10 o'clock, and with the change of tide all who could do so, made for the Fort, many of them in their night clothes and in bathing suits just as they had waded from their homes. The women and children were sheltered in the bomb proofs, the men passing the night in water knee-deep. The following morning they were rescued by a steamer from Charleston. Of the 400 houses on the island, not over 15 are uninjured.

North Carolina

Theodore B. Lyman, D. D., LL.D., Bishop

The church recently completed in Concord is the result of a movement beginning 14 years ago by the Rev. I. T. Wheat, D. D. Its beginning was very small, as at that time there were only six or eight Church people resident in Concord, and the establishment of a parish there, and the building of a very tasteful and churchly place of worship must forever remain a monument to the faith, energy, and perseverance of Dr. Wheat. His labors were entirely without other reward than that which arose from their success, and from the gratitude of the little flock among whom they were begun. An altar window representing Christ appearing to Mary Magdalene after the Resurrection, has been erected by the children of the Sunday school, as a memorial to Dr. Wheat. The building is of brick from a design kindly furnished by Mr. Silas McBee, of Lincolnton, and is now entirely completed and paid for. All the stained glass windows are from Booth & Co., New York, and are simple and effective. The Rev. Mr. Davis, recently from Athens, Ga., is the present rector. By his efforts the church has been equipped with a new bell. The chancel furniture was taken from the old church and remodeled. The altar cloth and altar brasses are given by a friend in Philadelphia. The font is a gift from the old Lincolnton church. The Communion service was presented by Bishop Lyman, and came also from the old Lincolnton church. The new seats were given by a lady of the congregation. All Saints', now a parish instead of a mission, is on a firm and established footing.

Southern Virginia

Alfred Magill Randolph, D.D., LL. D., Bishop

The chapel at "Virginia Beach" was filled on Sunday, Sept. 3rd, at the morning service, with a congregation that gathered to render thanks to an All-Wise Providence for His preservation of them during the recent disastrous hurricanes that visited the southern coast. The service was conducted by Major W. F. Irvine, the lay reader of old St. Paul's, Norfolk. The altar was beautifully decorated with flowers.

On Sunday, August 27th, Bishop Randolph visited St. Andrew's parish, Clifton Forge, preached, and administered the rite of Confirmation to a class of five persons, after which, assisted by the rector, he celebrated the Holy Communion. This is the Bishop's first official visitation to this parish, in charge of the Rev. H. L. Wood, recently of the diocese of Albany.

On Thursday, August 31st, the corner-stone of the church of the Good Shepherd, Gunshill, Dinwiddie Co., was laid by the Masonic Fraternity, in the presence of a large gathering.

New York

Henry C. Potter, D.D., LL.D., Bishop

MT. VERNON.—A bequest has been received by the vestry of Trinity church from the estate of the late Mrs. I. Matthews, amounting to $2,000, which will be enough to nearly clear the rectory from indebtedness.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

Bishop Brewer, of Montana, formerly rector of Trinity church, Watertown, will assist Bishop Huntington in making the Advent visitations in the northern part of the diocese.

The five Syracuse chapters of the Brotherhood of St. Andrew hold a general union meeting once a month. The meeting for this month was held on the evening of Sept. 5th, at Grace church chapel.

A very successful Kirmess for the benefit of St. John's church, was held at Marcellus, on the evenings of August 29th, 30th, and 31st, and a considerable sum of money was realized, to be used in the purchase of a new organ.

Moosonee and its First Bishop

BY THE REV. H. FOLLARD, ST. JOHN'S CHURCH, OTTAWA

When I gave notice in church some years ago that the Bishop of Moosonee would preach in St. John's, a smile flitted over the countenances of some of the congregation, as they wondered where Moosonee might be—in what quarter of the globe! It is not much over 500 miles north of Ottawa, yet what a distance! I received a letter from the secretary of the S. P. G., in 1877, asking me to look up a box that had been sent from the Bray Library Committee for the Bishop of Moosonee, and was supposed to be somewhere in Ottawa. I found it at the express office, addressed "Bishop Horden, Moose Factory, Ottawa River, Canada;" a right direction enough for letters, but on enquiry as to the best way of forwarding the heavy case, I found the quickest and indeed only feasible plan was to re-ship it to England, and let it go out by the Hudson Bay ship in June. It seemed a pity to send such a valuable lot of books back to England; and my suggestion that the trustees should make me a present of them, was partly acted upon. They are now in the Bray Library, in Ottawa.

On the Bishop's return home, in 1882, it took him eighteen days of very hard canoe travelling to reach Moose from Mattawa, on the Canadian Pacific Railway, during which, he says, he suffered much from the great heat and mosquitoes, which sometimes amounted to a perfect plague.

The diocese is the largest in British North America. Surrounding Hudson Bay it extends inland from 200 to 500 miles on its eastern, western, and southern sides, and includes the North Pole on the other. The northern parts are quite unfit for the abode of civilized man, but in the south agriculture can be carried on with fair success, although wheat will hardly ripen, and in winter the climate is very severe, the thermometer sometimes falling to 50 degrees below zero.

In such a country Bishop Horden has been laboring as priest and bishop for thirty-six years.

Born at Exeter, England, he was educated at St. John's school, on "the foundation," and remained in the neighborhood for some years.

Moved to offer himself as a candidate for missionary work, his name was placed on the list of the Church Missionary Society, and he waited for an opening. One June morning, in 1851, he received a note asking him to go to Hudson Bay under the auspices of the society. If he consented he would have to be ready in one week as the Hudson Bay ship would then sail, and there was no other means of reaching the proposed field of labor for the next twelve months. He replied that he would be ready, and hastened the few preliminaries necessary. He was engaged to be married, but no definite time had been set for the wedding. A note was sent off to the place in the midland counties where the future Mrs. Horden lived, asking her to consent to an immediate union. This was at once given, and in about ten days from the first intimation, Mr. Horden was married, ordained deacon and priest, and sailed down the Thames in the Hudson's Bay ship for his distant and isolated mission. The energy and promptitude exhibited at the commencement of his work has been shown during the whole of his ministry.

After laboring vigorously for twenty-one years, under the nominal supervision of the Bishop of Rupert's Land Mr. Horden returned to England, and was made D.D. by the Archbishop of Canterbury, and in Dec. 1872, was consecrated the first bishop of the new diocese, named Moosonee; the following June he returned to the sphere of duty.

His idea of relaxation may be gathered from the following extract from a private letter: "Albany lies 100 miles north of Moose, and is under the charge of the Rev. (now Archdeacon) Thos. Vincent. There also resides my second daughter, Mrs. Broughton. I went there for Christmas, and enjoyed myself as I only could do among my own kindred; but I paid dearly for my pleasure, having been no less than six days in returning in consequence of the depth of snow and the severity of the weather; the whole way I neither saw a house nor met a human being."

The seat of the see is on Moose Island, at the mouth of Moose River, which a few miles below runs into James' Bay. Here are the cathedral and the see house, by no means large or pretentious buildings, but built with an eye to comfort and convenience during the long winter. In summer the place is full of Indians, all baptized Christians, with every adult confirmed and a very large number communicants, leading as consistent and Christian lives as if their faces were white, and they the inhabitants of some quiet English village. "Our church on a Sunday," the Bishop says, "is a great sight, crowded with Indians to its utmost extent, and there are few individuals there who cannot take an intelligent part in the service. For them I hold a day school, and a daily church service, which is very well attended. I have also the burden of the Englihs speaking congregation, composed of the employees of the Hudson Bay Company, and for all this I have no clergyman to assist me. All my clergy are on their travels through the diocese, the results of which will be that not a single tribe of any nation in Moosonee will be left unvisited by a priest."

In another letter the Bishop says: "Moosonee is the most exclusively Church diocese in the world; there is no priest or minister of any other denomination except that of the English Church resident within its borders."

There were six clergy in the diocese, whose labors may be judged from the following extract from the Bishop's report in August, 1883:

"Archdeacon Vincent is on a journey to Martin's Falls and Osnaburgh, having already visited Henley; he will have travelled 2,000 miles. Mr. Nevitt is on his way through the Rupert's River district, having already been to Long Portage House; he will have travelled 1500 miles. The Rev. John Saunders is going through the Matawakumma district and will have travelled 1800 miles. The Rev. E. J. Peck is on his way to Ongava, at the entrance of Hudson's straits, having already made long journeys by dog sledge and canoe; he will have travelled 1600 miles. The Rev. J. J. Winter is travelling to Trout Lake and Severn, through a very difficult country; he will have travelled 1200 miles. The Rev. J. Lofthouse is on his way to York and Churchhill, and will arrive at the former station by the end of September; he will have travelled 2,000 miles. All these journeys are performed by canoe; neither railroad nor steamer exists in the diocese."

The homes of the clergy are at the principal Hudson Bay posts, and from these centres they make their periodic visitations to the various Indian tribes, etc. The population is estimated at about 10,000, consisting of a small number of whites in the service of the Hudson Bay Company (who have fur stations scattered over the entire countries), half-castes, Eskimo, Ojibeways, Crees, and Chippeways. There is no emigration at all. The few Europeans are all connected with the fur trade; the Indians are all hunters, and carry on their occupation during the winter, and bring their furs to the various trading posts in the early summer, when they exchange them for European clothing, flour, guns, ammunition, etc. A few of them are employed during the summer to transport trading goods to the distant stations.

Like civilized nations, some of the tribes are provident and others very improvident; these latter are often in deep distress and danger of starvation.

In a letter the Bishop speaks of visiting Rupert's House, on the mission boat, and finding numbers of the Indians had died of starvation from failure] of the deer which were formerly so numerous in their hunting ground. He adds: "It greatly pained my heart when asking for one or another to receive the answer, 'He was starved to death two years ago' or 'She died of starvation some time ago.' I trust the worst is over now (1885), and that such stories of misery and death as I was constrained to listen to will never fall on my ears again."

In the same letter he adds: "I commenced a house for a clergyman whilst there, but the greater part of the material will come from England. Indeed, speaking in a general way, everything that is eaten or worn or used comes from England. A Hudson Bay Company's vessel leaves London about June every year to bring the needed supplies, and should an accident happen to detain it, there is no possibility of getting anything in any other way. One year, some time ago, the ship was wrecked *en route*, and the whole of the staff at the different posts were in danger of starvation. Since then a year's supplies are always kept ahead to prevent such a dire calamity." The Bishop tells of many an anxious season when the ship was delayed and they had almost given up hope of receiving their physical and mental food from the outside world. Only lately have they had mails sent to Moosonee more than once a year, and that by the Hudson Bay ships; now they are forwarded from Mattawa three or four times a year.

Churchill is about 800 miles from Moose. To reach it the Bishop has had to travel 2,000 miles, or sometimes has gone to England and returned by "the ship." At the northernmost point of the diocese, the Rev. J. Lofthouse had been working for a year or two, occupying a room in the Hudson Bay factor's residence. A lady had consented to share his lonely life and was expected from England the next season, but there was no place to live in. When the Dominion surveying steamer was there he told his difficulty to the officers on board, and asked Lieut. Gordon, the commander, to bring enough material for a house on their next trip. This they consented to do. Dr. Bell, of the Geological Survey, although a Presbyterian, took up the matter most enthusiastically on his return to Ottawa. "In the spring he went amongst the lumbermen of Ottawa, and had cheerfully given to us nearly all the lumber needed for a small house, with doors and window frames complete. Sad to say, the only refusal we got was from one of our richest lumbermen (not of Ottawa), who is a Churchman. The Board of Domestic and Foreign Missions granted $100, and with this and some contributions from friends in Halifax, nails, hardware, glass, etc., were procured, also a cooking-stove for house-warming." The railway companies conveyed the material to Halifax free, and it was shipped on board the surveying steamer "Alert", through the great kindness of Lieut. Gordon, and conveyed to its destination.

Here, for some unaccountable reason, the Hudson Bay agents refused to help even to land it. The ship's hands set to work and put in a safe place for the winter. On their return voyage next year, all was safe as they left it, but nothing done towards the building. Again the British tars set to work, and under Lieut. Gordon's direction, put the house together, and in the teeth of the disapproval of the Hudson Bay agents, built a habitation for the missionary.

One can hardly realize that men live in a spot where scarcely anything grows, trees, shrubs, or vegetables; where men depend upon the rest of the world, which practically is some thousands of miles away, for food, clothing, fuel, and even the commonest necessaries of life, and yet most of the mission stations in this diocese are so situated.

There is very little soil to cultivate, and the very short season is not hot enough to grow much. There are no roads, and travelling is done in canoes in summer with numerous portages, and in dog sledges in winter. Even a steamer would be of little use, as the bay is only navigable four or five months in the year.

Of course the whole country is under the paternal care of the Dominion, but the chief interest taken by the authorities is the collection of customs duties, which fall very heavily on the Bishop and clergy.

May the Bishop's successor be his equal in zeal and endurance, as well as in adapting himself to every necessity of his isolated life, for he will be tinker, tailor, printer, sailor, shoemaker, school-master, translator, as well as bishop, priest, deacon, and sexton. The only occupation he will not need is groom (for there are no horses), and farmer, for there is no land to till. I was told by one who heard it, that a newly-arrived clergyman took for the text of his first sermon, "Whoso putteth his hand to the plough," etc. After preaching awhile he thought he discerned a puzzled look on the faces of his hearers, and it came to his mind that perhaps he was using illustrations which they could not understand. It was so; they had never seen a plough, nor even a horse.

It may be asked, Why live in such a place? The Indians themselves must answer that. It may be asked, Why follow them? The Christian's answer is, They are part of the "all nations" to whom Christ sent His Church.—*Canadian Church Magazine.*

The Living Church

Chicago, September 16, 1893

Rev. C. W. Leffingwell, Editor

"EIGHT CANDIDATES were in the field," says the N. Y. *Times*, referring to a recent episcopal election. It is a vicious misuse of words to call everyone a "candidate" who is voted for as bishop; and the secular press is not alone guilty in this regard. Perhaps there have been "candidates" in some of our elections, but we doubt if even one of the eight above referred to was "in the field." No man worthy of being a bishop would be "in the field." There should be no candidates in episcopal elections.

To a man who is, as Wendell Phillips said, "Fourth of July all through," it seems passing strange that American citizens should imitate foreign habits in trivial matters even to the verge of absurdity. Upon our table lies the catalogue of a certain Protestant school in one of our neighboring states. We are gravely informed that "the school is under the care of the bishops of the province." Just what satisfaction an American-born clergyman can get out of designating his native state as a "province" passes the comprehension of one made up as most of us are. Some men seem to have been cradled upon the wrong side of the water.—*The Interior*.

The Interior, from which we quote, seems to be "Fourth-of-July" all the year around. It is banging away all the time and sometimes "shoots to kill." The above, however, would not make good punk to light fire-crackers with. A Presbyterian editor should seek to inform himself about the organization and usage of the Episcopal Church before he fires off a sky-rocket of ridicule against "an American-born clergyman." Made up as he is, perhaps that is too much to expect of him. Some men seem to have been cradled in Donnybrook Fair. If our patriotic Fourth-of-July-all-through-and-all-the-year-around contemporary will keep still for a minute and give us the sidewalk, we will give him the information that he sorely needs. The term "Province" signifies a group of dioceses organized for co-operation. It is no more un-American than "Synod." It is probable that the Episcopal Church in this country will soon be organized throughout in Provinces, each of which, except perhaps New York, will include several States. We hope *The Interior* will be there to see!

Confiscation

In an article on Disestablishment in England, some weeks ago, we explained that the position of Church newspapers in this country on that subject was founded upon no love for the union of Church and State, but upon the fact that Disestablishment is only another name for the confiscation of property given by private individuals for the maintenance of the religion of their forefathers. Most likely Disestablishment simply in the sense of a sundering of the relations between Church and State, would not be greatly regretted by the best and most earnest of English Churchmen. A constant fallacy which affects the consideration of this question in most American newspapers is the notion that the property of the Church of England is national property, in the sense of having been conferred upon the Church by the State, by Act of Parliament, for instance. Thus it is held that what the State has given it may take away. But the truth is that there never was a time when the Church of England as a religious body was endowed through parliament or any other authority acting for the State. The property of the Church was given to it by private individuals. The State has no more claim to these gifts than it has to any private property in England or to any trust funds held by properly constituted corporations for specific purposes, religious or otherwise; as, for instance, to the edifices and endowments left by pious Dissenters for the benefit of their descendants.

Another form which this fallacy assumes is seen in the idea, which we suppose is quite widespread, that there is one vast incorporated body called the "Church of England," which holds property on a large scale; and is in reality a department of the State. Consequently, it is urged, those who have given lands or churches or funds to this organization, have done so with their eyes open. They knew that they were entrusting it to the State, that they were making it "national property." They have, therefore, no right to complain, if the State chooses to abolish the organization and appropriate their gifts to some other purpose. There might perhaps be some question even here in the sphere of morals, but the whole assumption falls to the ground as soon as it is examined. The Church of England is not an incorporated body and does not possess property as an organization. No one can plant his foot on a piece of ground, says a recent writer, or handle money, (*e. g.*, the interest on shares or rent), and say: "This is the property of the Church of England." Church property is not, in England, any more than in this country, the property of one vast body called the Church. The property belongs to separate local churches, "to the church of Canterbury, the church of Westminster, the church of Little Peddlington," etc. Such property has no other relation to the State than that of local Baptist, Unitarian, or other independent congregations. The English State did not make the Church and cannot unmake her. The State recognition of the Church at no time involved any sacrifice of the rights of local trustees or corporations, or the admission of any special right of the government to interfere with trust funds.

To taunt the Church and her champions with a love of filthy lucre for defending the property rights of her cathedrals, parish churches, and other institutions, is beside the mark and unworthy of those who indulge in it. She is bound to protect to the best of her power the gifts of her pious members through the length and breadth of England for many generations, and to see to it, as far as in her lies, that they continue to be applied to the purposes for which they were intended. It is also beside the mark to say that she ought to be able to support her own institutions. This is to assume that somebody else is supporting them now, which is not the case. She is supporting her own institutions, but it is proposed to deprive her of the means which she has accumulated for this purpose and compel her to begin again. What body could be expected tamely to submit to such a principle? What assurance could there be that the process would not be repeated whenever the property of the Church became an object of envy to her neighbors?

No doubt, in the long run, to feel the stress of injustice and poverty may work to the highest good of the Church upon which these hard conditions fall. It does not follow that she should join hands with those who desire to deprive her of the gifts of her faithful children. Then, too, however possible it may be to collect new funds and fresh endowments, they must be obtained in the same way with those of which she has been deprived. An interval must elapse, during which much of her work must languish or die. All candid observers admit that it is the Church of England pre-eminently which works among the poor of England, and, while much of this work in the great cities is carried on without the aid of any endowment, it is hard to see how such work could be sustained in country villages and rural regions, except intermittently, here and there, with the old foundations taken away. It may be said, in answer to this, that the party of Disestablishment does not propose to strip the Church entirely bare, that it will graciously leave a certain proportion of its buildings and endowments. It seems passing strange that those who most reprobate the connection of Church and State should approve and even applaud the idea that it is quite the proper thing for the dominant political party to decide for a great religious denomination how much of its property it really needs, and proceed to confiscate the rest.

A German Colony of Mercy

Christianity offers two levers for the uplifting of humanity, one spiritual and the other social. The spiritual lever is the fatherhood of God; the social, the brotherhood of man. The religion of Jesus Christ is pre-eminently practical, and it never wearies in emphasizing the duty of helping the poor and the needy. In the apostolic era, when hearts were warm and hands were ready, every Christian Church was a brotherhood in which cordial assistance was rendered to all who came within the range of its beneficent activity. The taunt is often hurled at Christianity that it has degenerated from the spirit and methods of primitive days. Much can be said in justification of this charge, but more can be said on the other side. Hospitals, asylums, homes for the aged and the infirm, and the numerous charities which soothe and bless humanity, rise up in proof of the readiness of the Church of Christ in our day to perpetuate the mission of her Founder who went about doing good. The multiplication of such institutions increases the force of an unanswerable apologetic which shames into silence the sneers of the enemies of religion.

One of the most striking illustrations of the power of Christian brotherhood to brighten life and alleviate distress, is furnished in the wonderful work carried on in the heart of the Teutoberger Wald, by a German pastor, of which a vivid and sympathetic account is given in a book entitled "A Colony of Mercy; or Social Christianity at Work," by Miss Julie Sutter (London: Hodder & Stough, ton). The work began in 1867, when the minister of a congregation in a Rhineland town was moved with Christ-like compassion for the epileptics in his neighborhood, shunned because of their repulsive disease and left to a gloomy loneliness until idiocy, deepening into insanity, consigned them to a lunatic asylum. He was convinced that sympathetic care and cheerful occupation would save many of them from the living death to which they were hastening, so he bought a farm house and turned it into a home for epileptics. He carried on the work for five years and then resigned it into the hands of Pastor Von Bodelschwingh, under whose fostering care it has grown from an institution with 26 patients to one with 1,400 patients and a large staff of deaconesses and ministering brethren. The pastor is a man of remarkable administrative ability and entire consecration to the task he undertook. A member of an ancient German family and the son of a Prussian prime minister, he sacrificed the pleasures of social ease to give his life to the alleviation of the afflictions of epileptics. The aim which has guided all his activity since 1872 was to supply those under his care with a home where they could enjoy a family atmosphere, and with occupations suitable to their strength and tastes, in which they could forget the morbidity of mind inseparable from introspective idleness. In the accomplishment of this aim he has been signally successful. His colony now stands before the world a marvel of organization and sympathetic help. Each patient has something to do and spends his days in a cheerful round of occupation and amusement. All do not live under one roof, but are divided into separate homes according to the phases of their disease. Each home is under the charge of a house-father who superintends the labors of all under its roof, and a house-mother who looks after domestic comforts. All the officials are consecrated men and women who take no salary for their work but do it as unto the Lord, finding a rich reward in the knowledge that in ministering unto the afflicted they are ministering unto Him who says: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me." The spirit of Christ pervades every department of the colony's operations and sheds a sunlight over much that would otherwise be dark and hopeless. Although the shadow of death hangs heavy over the homes—never a week passes but four or five of the patients lie down to die—the hope of the Gospel banishes all gloom, and life is lived in the joy of the resurrection.

We cannot afford the space to enter more fully into

the details of this great philanthropic enterprise, but we warmly commend Miss Sutter's admirable little book to all readers interested in social Christianity. Therein they can see for themselves what wonders strong faith in God working through careful administration, has enabled Pastor Von Bodelschwingh and his devoted colleagues to do. The wider publicity the movement receives the better the service done to Christianity, for from beginning to end the enterprise has been permeated with the spirit of Christ Jesus, and is therefore a standing proof of the survival of that brotherhood, the absence of which is deplored by certain critics of Christianity. Sustenance is largely provided for by the free-will offerings of farmers who give to the Colony of Mercy because they believe that in so doing they are giving unto the Lord. They send wagon loads of produce every week, and peasants and laborers who have no produce to send, cheerfully contribute their pence. The healing ministry carried on by this colony is at once a rebuke to the selfishness of Christians who stand idle in presence of the world's misery, and an unanswerable condemnation of the folly of those who say, with the sceptical doctor in Tennyson's poem, that the day of the good Lord is past.

Archdeacon Farrar on Sacerdotalism

Eliminating what is due to temper, or loss of temper, from Archdeacon Farrar's article, we cannot meet the residuum of argument without stating at the outset that we regard the questions that he deals with, from an entirely different point of view from that from which the article appears to be written. We maintain that our Lord established the Church, or His Kingdom upon earth, not as an earthly kingdom in which the fluctuating opinions of men were to decide its laws according to human tastes and inclinations, but as a heavenly kingdom guided by the Holy Spirit, whose influence was not to be confined to a period limited by the average religious taste of the nineteenth or any other century, but to last throughout the ages of the world. We maintain that the Church, though outwardly divided, is yet essentially one, and that when the Church everywhere and in all ages is agreed upon any point, that agreement is the result of the guidance of the Holy Spirit, and her voice is to us as the voice of God.

The position taken in the article we are dealing with is that the Divine guidance was granted to the Church for a period which the writer would capriciously limit, and that since that period there have been not one, but many Christian Churches, mere human organizations, which are more or less pure, as they conform more or less closely to his arbitrary standard.

It is of course useless to argue with Archdeacon Farrar for the general principle of sacerdotalism on the ground that it has always and everywhere been accepted in the Church, and clearly expressed in the formularies of every part of the outwardly divided Church. We must meet Archdeacon Farrar on his ground, though we premise that it is too narrow a ground for a complete basis of the Catholic position. He admits the New Testament, the Prayer Book, and formularies of the Church of England, the decrees of the four great Councils, the clear doctrinal teaching of the best writers of the earliest days of Christianity, and the carefully-weighed and accurately-expressed opinions of every one of the great divines whom hitherto the Church of England has most delighted to honor. It is difficult to understand why the Archdeacon limits the number of the great Councils whose decrees are to be received, to four, if any are to be received as of œcumenical authority; and there is an indefinite limitation of the early and later authorities which we do not understand. Still, this is enough for our purpose.

Sacerdotalism is the theory that certain persons have received a special gift of the Holy Ghost, by virtue of which they have authority given them to rule and teach in the kingdom of Christ, and power to minister the sacraments, to celebrate the Holy Communion, and thereby plead the one adorable sacrifice of our Lord Jesus Christ, and to absolve penitent sinners.

Is this the sacerdotalism that makes Archdeacon Farrar so angry? It is the sacerdotalism of the Gospel (St. John xx. 22, 23; St. John xxii: 19-29; St. Matt. xxviii: 18-20;) of St. Paul (2 Cor. x: 8; 1 Tim. iv: 14); of St. Ignatius (Letters); of Bishop Wilson (on Matt. xxviii: 18); of Archbishop Bramhall (Defence of Anglican Orders), of Crakenthorp (Defence of English Church against Archbishop of Spalatro), of Thorndike, and of too many of those authorities admitted by Archdeacon Farrar to be quoted here, as well as of our Ordinal.

But it must be asked whether it is really sacerdotalism as generally taught by those whom we represent, founded as it is on the New Testament, the canons, and custom of the Church, and the writings of the Fathers and later divines, that Archdeacon Farrar is fighting, or whether it is not as gross a caricature of sacerdotalism as the candle in the scooped-out turnip is of a ghost. We are almost inclined to accept the latter alternative, unless, as we can hardly believe, he has wilfully exaggerated the teaching of Catholics, because it does not commend itself to his taste, and at the same time he cannot meet it with fair argument.—*The Church Times.*

Letters to the Editor

A CORRECTION

To the Editor of The Living Church:

On page 406, current issue, under Massachusetts news your correspondent says of St. George's church, Lee, "This is the only one of our churches in New England lighted by electricity."

Surely this is a mistake. In the winter of 1890-91, St. Thomas' church, Brandon, Vt., was lighted, and beautifully lighted, by electricity. During the same winter Trinty church, Rutland, Vt., was at least in part (and the writer's impression is wholly) lighted by electricity. Vermont has always claimed to be part of New England. C. M. C.

LIFE OF THE LATE DR. HOPKINS

To the Editor of The Living Church

The life of the Rev. John Henry Hopkins, S. T. D., of blessed memory, written by the Rev. Charles F. Sweet, is now ready for the press. The work has been pronounced, by those competent to judge, well done, the history of our American Church during the last thirty or forty years, in connection with Dr. Hopkins and the old and favorite "Church Journal," making a very interesting and readable book of some three hundred pages. The price is $2.00, and as the subscription list still falls far short of the number required before the publisher will undertake the risk, it is earnestly hoped that such immediate response will be made by those lovers of the Church and of the late Dr. Hopkins, as will prevent Mr. Sweet's labor of love from being consigned to the flames, or to oblivion forever. Most probably no one else will take the trouble, and can, that Mr. Sweet has done to write Dr. Hopkins' biography. He had the privilege of studying for the ministry with him, and so learned how to appreciate his leader in a close and intimate manner, and he has thrown his whole heart into his work, believing that what he was doing was a valuable addition to the history of the Church in this country, as well as a fitting tribute to the character of this singular and gifted man.

The sooner subscriptions are sent in to the Rev. Charles F. Sweet, Presque Isle, Maine, if in sufficient number, the sooner the book will be published. Two weeks at furthest will probably determine.

C. A. H. C.

Burlington, Vt.

THE MISSIONARY COUNCIL

To the Editor of The Living Church:

In reply to many enquiries regarding the proposed missionary gatherings to be held in Los Angeles, Cal., supplementary to the Council, will you kindly give me the use of your columns to say:

1. That round-trip tickets may be bought at any Eastern point, good for sixty days. For those who contemplate coming to Los Angeles, I should advise purchasing tickets over whatever line they may select from East to West; but from West to East, the Sante Fe line, besides offering many scenic attractions, is, from Los Angeles, the shortest route by a day. I should, therefore, advise returning by the Sante Fe Route.

2. Should a sufficient stay be arranged for here, excursion parties may be easily made up to Santa Monica, Redondo, Coronado, Riverside, Pasadena, and the summit of the Sierra Madre mountains. This last is one of the most wonderful and enchanting scenes in the world, on which one of the largest and best-equipped observatories will soon be erected.

3. A Churchman, who is one of our leading citizens, has placed in my hands fifty copies of a very charming little book, richly illustrated, called "The Land of Sunshine." I shall gladly send by mail a copy of this as a guide, to any member of the Council who contemplates visiting the Pacific Coast.

B. W. R. TAYLER,
Secy. of Convocation of Southern California.

St. John's church, Los Angeles.

BISHOP TROLLOPE'S PREDECESSOR

To the Editor of The Living Church:

The Rt. Rev. Edward Trollope, D.D., Bishop suffragan of Nottingham, was consecrated in 1877. He was not the prelate consecrated in 1870, at whose consecration the Archbishop of Syra and Tenos was present. The prelate in question was Bishop Trollope's predecessor, the Rt. Rev. Dr. Mackenzie, the first of modern bishop suffragans.

The visit of the good Archbishop to England made a powerful impression on my mind. I was at the time a choir boy at St. Alban's church, Manchester, during the incumbency of the Rev. J. E. Sedgwick. The Archbishop paid our church a visit, and, if I remember rightly, pronounced the benediction. May I, *en passant*, say that those of us who knew St. Alban's long before the advent of Canon Knox-Little and had unique opportunities of knowing by intimate association the work of the clergy, feel that, in eulogizing Canon Knox-Little, some reference ought to be made to the almost superhuman efforts and steel-like determination of Mr. Sedgwick and his able co-adjutor, H. D. Nihiel, to plant a Catholic outpost in Manchester. Very few men in this age have been so beloved by their parishioners; very few have the grit and courage to go on in spite of Protestant mobs, clerical spite, and episcopal persecution.

PRESBYTER ANGLICANUS.

THE CHURCH IN LIBERIA

To the Editor of the Living Church:

The arrival of Bishop Ferguson in this country and the publication of recent news from his field, induce me to write you of the great importance that all Churchmen in visiting the Columbian Exposition should find out the exhibit of the Republic of Liberia. It is quite easy to find, though small, because it is exactly in the north-west corner of the Agricultural building, and is in charge of exceedingly intelligent and courteous commissioners, with whom a conversation on Liberia and our Church there will well repay.

It is evident that Liberia is civilizing the tribes around it, and that our Church is civilizing Liberia. It may have been often stated, but is worth stating again, on the evidence of one of these commissioners, that the work of our Church is the best work that has been done for missions in Liberia, because it has never been intermitted, and that Bishop Ferguson is greatly revered and considered by all classes in that country. There are not many more than 25,000 Liberians who are civilized in our sense of the term, and yet our mission has 850 communicants and over 1,500 Sunday scholars, besides 450 boarding school pupils.

The photographic exhibit in the Liberian section strangely enough did not contain a photograph of Bishop Ferguson, although nearly all the prominent people shown seemed to be Churchmen.

G. MOTT WILLIAMS.

Marquette, Sept., 1893.

OUR OWN CLERGY

To the Editor of The Living Church

In a recent number of *The Church Times*, my eye chanced to fall upon something which seemed to be almost an insult to the clergy of the American Church. This was nothing less than an advertisement for a curate for an American parish, at a stipend of about $1,500.

Can it be possible that the Church in America is so destitute of able and effective priests that her parishes are forced to look abroad for men? Did one ever read of an English parish advertising for an American curate? With all due respect for the English clergy, I am nevertheless convinced that it is usually an impolitic and dangerous course to place English priests over American parishes. One of the obstacles we have to encounter is the sectarian cry that the Church is "English—foreign—un-American!" These silly expressions of Anglomania occurring in certain quarters of the American Church, not only disgust loyal Americans, but hinder one from rebuttting the cry made against us.

When English priests choose to come of their own accord and seek work among us, they should be heartily welcomed and encouraged. But with our ranks filled with able and devoted men, many sadly needing something to do, I maintain that it is unkind, ungenerous, disloyal to our own American priests, to go abroad for rectors and curates. It is one thing for them to come to us, it is altogether another thing for us to run after them. Self-respect demands that we should be American as well as Catholic.

AN AMERICAN CATHOLIC.

INTERCOMMUNION OF EAST AND WEST

To the Editor of The Living Church:

The Rev. W. Ballard will find in a monthly periodical published in Digby, Nova Scotia, called *Church Work*, a verification of the statement in THE LIVING CHURCH respecting the Archbishop of Syra and Tenos assisting at the consecration of the Bishop of Nottingham. I cannot now recall the date of the paper that the article was taken from. A similar statement is made in Lane's "Illustrated Notes on English Church History" but he refers to the consecration of Dr. Mackenzie consecrated in 1870, while the article in question spoke of the "present" Bishop of Nottingham who is Edward Trollope, D.D.

That portion of the statement regarding the Greek bishop assisting at the late Bishop Kip's funeral was copied from the secular press. For the benefit of your readers who do not possess this excellent history, permit me to quote Lane's remarks upon the subject. After defining suffragan bishops to be all bishops under a Metropolitan, he says: "The first suffragan bishop of modern times was Dr. Mackenzie, consecrated in 1870 to assist in the diocese of Lincoln, with the title of Bishop of Nottingham. The Greek Archbishop of Syra and Tenos happened to be staying in England at the time, and took part in the consecration; an act of communion between the East and the West that might with advantage be repeated." W. L. CULLEN.

St. Paul, Minn.

ST. THOMAS' HALL

To the Editor of The Living Church:

The following appears in a letter to THE LIVING CHURCH Aug. 19th, from your correspondent for the diocese of Mississippi:

The Rev. P. G. Sears, rector of Christ church, Holly Springs, has purchased the Bethlehem Academy, which has been for 20 years past in the hands of a Roman Catholic Sisterhood. Mr. Sears proposes beginning a Church school in it, to be known as St. Thomas' Hall. This was the name of a Church school carried on by Gen. C. W. Sears, the father of the Rev. P. G. Sears, before the war, and which adjoined the property just acquired.

This is entirely misleading, and I beg therefore that you will permit me to correct it. St. Thomas' Hall was founded in 1844, by the Rev. Francis L. Hawks, D. D., former rector of St. Thomas' church, New York. It was incorporated by act of the Legislature of Mississippi in 1986, and continued to do most admirable work until the outbreak of the civil war.

After Dr. Hawks, the Rev. J. H. Ingraham, LL. D., the Rev. David C. Page, Prof. Henry Whitehorn, A. M., and others were in charge of the school. My father, Gen. C. W. Sears, was only connected with it as commandant and professor of mathematics. During the war the old buildings were burned, and the institution on this account was never able afterwards to resume operation.

The property formerly owned and operated by the Roman Catholic Sisters of Nazareth, as a seminary for girls has lately been purchased, not by me however, but by the Bishop of Mississippi, who hopes to be able to raise the funds necessary to meet the payments when they fall due. It is intended to make St. Thomas' Hall a grammar school for the diocese, to which boys may get a thorough preparation for entrance into any university they may wish to attend. The institution is under the immediate management and control of the Bishop; my connection with it is only as the principal in charge. PETER GRAY SEARS.

A CHURCH SCHOOL IN LIBERIA

To the Editor of The Living Church

Please allow me space to express my heartfelt thanks to Church people and other kind friends who so generously aided in the medical course which, by God's assistance, I recently completed at the medical department of the Howard University, receiving in acknowledgment thereof a diploma from said institution.

After consulting with my advisers, I beg further to state, for the information of kind Church people and other philanthropic and favorably disposed friends toward the advancement, elevation, and Christianization of the negro race, that while preparing to return home to my field of labor in Africa, I have resumed the duty of soliciting funds for the very much-needed training school for girls on that benighted continent, especially in the young Christian republic of Liberia, West Africa.

Inasmuch, then, as it would be necessary that the educational work of the school should begin immediately after my return home, I do most earnestly urge upon kind Christian friends, Church people, and others, to please help accomplish the tasks for which they have, under God, assisted in my preparation thus far.

For a steady and healthy aggressive Christian work on the continent of Africa, such training schools, particularly for girls, are absolutely necessary; hence, relying on the Almighty Power which has brought me to this stage, yes, by the help of the Eternal God of missions, I go forward with an unshaken confidence for success in this arduous yet heavenly given task, calling upon benevolent patrons of every name, at every place, for help. The amount needed for a fair and successful beginning would be about $8,000. When once fairly started, I am positive that the school would be, by God's assistance, kept up and continued for the enlightenment of that continent, the elevation of the negro race, and the extension of the Redeemer's Kingdom.

Subscriptions, endowments, etc., for the educational work, building, etc., can be sent to the venerable treasurer, the Rev. George H. Houghton, D.D., 1 East 29th st., New York City, our mission rooms, or to myself.

The appeals, also, for "The Girls' Graded Church School," with Board of Reference in the U.S.A., and plan of school, as endorsed by the Bishop of our missionary jurisdiction and the venerable Presiding Bishop of the American Church, can be obtained at the above stated places.

PAULUS MOORT, M.D.,
Rector of Trinity church, Monrovia, Liberia, West Africa.

I commend the above objects to the charitable consideration of all who would like to help a good cause.

S. D. FERGUSON,
Bishop of Cape Palmas and parts adjacent, Republic of Liberia, West Africa.

MIDDLETOWN, CONN., Aug. 21, 1893.

The Rev. Paulus Moort comes to me properly recommended, and I have no hesitation in giving him this letter, invoking kind consideration and help in promoting the purpose for which he comes to this country.

J. WILLIAMS,
Bishop of Connecticut and Presiding Bishop.

Personal Mention

The Rev. Geo. W. West has resigned the position of assistant minister of the church of the Messiah, Providence, R. I., and accepted the rectorship of Emmanuel church, Manville, L. I.

The Rev. J. H. McKenzie, of College Hill, O., has gone for a tour of Nova Scotia.

The Rev. John P. Peters, Ph.D., of St. Michael's church, New York, has resigned his professorship in the University of Pennsylvania.

The Rev. Robert Scott has returned home from Europe.

The Rev. Dwight Benton has temporary charge of All Saints' church, Portsmouth, O.

The Rev. W. J. Hawthorne has entered upon the charge of St. Paul's church, Medina, O.

The Rev. Wm. N. Ackley, of Narragansett Pier, has had charge of summer services at Saunderstown, R. I.

Mr. Chas. R. Bailey, a former Baptist minister, has become a candidate for Holy Orders in the diocese of New Hampshire.

The Rev. H. C. Mayer, principal of the American Church Institute, Paris, sails for Havre on Saturday, Sept. 16th, and after that date his address will be No. 24 Rue Boccador, ave. de l'Alma, Paris, France. Pupils who are not ready to sail on Sept. 16th, will go, in charge of a teacher, two or three weeks later.

The Rev. Wm. B. Clarke has resigned the rectorship of Grace church, Cortland, and accepted that of Trinity church, Seneca Falls. He will enter upon his new duties Sept. 15th.

The Rev. Taliaferro F. Caskey, rector of the American church of St. John, Dresden, Germany, sailed for Bremen on Aug. 22nd, per steamship "Lahn." Address Reichsplatz 5, Dresden.

The Rev. Dr. Shackelford's address is Saratoga Springs, N. Y.

The Rev. Henry S. Jefferys having completed his work as summer supply for the Osaka churches and stations, has now returned to his educational work in Kagoshima Satsuma. Please address all mail matter accordingly.

The Rev. G. Ernest Magill's address is 354 Warburton ave., Yonkers, N. Y. Mr. Magill entered upon his duties as rector of St. Paul's church in that city on Sunday, Sept. 3d.

The Rev. Dr. Wm. Chauncy Langdon asks that he may be addressed until further notice at Clifton, Harford Road, Baltimore, Md.

To Correspondents

E. J. L.—None of our clergy would expect a fee for Baptism in the church, even from those outside the parish. No fee should be offered. A thank offering might be made in church or given to the priest for church work.

T. C.—1. He is the same man. He was deposed at his own request. 2. A vestry cannot legally dismiss a rector. They may take measures to bring him to trial if he is guilty of an ecclesiastical or moral offence. 3. We are not familiar with the symbolism mentioned. 4. We believe there is no settled rule upon this point. 5. The question of the validity of Swedish orders is not yet adjudicated for this Church. Meanwhile it ought not to be taken for granted. A joint commission of General Convention has been appointed to report upon this subject in 1895. 6. There is no necessary difference between an assistant bishop and a bishop co-adjutor.

Ordinations

Bishop Davies ordained to the diaconate, on Saturday, Aug. 26th, at St. James' church, Sault Ste Marie, Northern Michigan, Mr. William Albert Mulligan. Mr. Mulligan was presented by his rector and preceptor, the Rev. P. T. Rowe, M. A., who also preached the sermon. The Rev. Messrs. W. H. Wootton, H. B. Hitchings, and Vesey, the latter of Algoma, were also present. The Rev. Mr. Mulligan will continue to assist Mr. Rowe.

Official

THE PORTER MILITARY ACADEMY

of Charleston, South Carolina, twenty-seventh term, will begin Oct. 2, 1893, close June 30, 1894. Climate pleasant and healthful; four deaths in 26 years. Over two thousand boys have attended this school. Its pupils have been and are from the best social elements of the South. Our aim is to rear Christian gentlemen. All attend church of the Holy Communion. Sixty sons of clergymen have been here educated. Among its graduates are twenty clergyman, lieutenants in U. S. Army, midshipmen in U. S. Navy, lawyers, doctors, engineers, mechanics, merchants, farmers. We teach full English course, with thorough mathematical course, Latin, Greek, French, German, mechanical drawing, manual training in machine shop. Accommodations large and comfortable. Nine acres of ground for military exercise and playground. Resident physician. Military discipline, but a system of honor observed. Terms for board, tuition, washing, medical attendance, two uniforms, whole year's books, $250; for sons of clergymen, $150. Five dollars deposit for mending. No extras except for stenography, which is $3 per month if desired. Ten teachers. Send for catalogue. References given and required. 122 cadets last term.

REV. A. TOOMER PORTER, D.D., Rector.
REV. THEODORE A. PORTER, Assistant.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

KIDDER.—In Deering, Me., Monday, Aug. 14, 1893, in her 86th year, Marianne Holwell Kidder, second daughter of Capt. John Zephaniah Holwell, of N. H. Fifth West Indies Regiment, and relict of James Drummond Kidder, of Portland, Me.

WHARTON.—Entered into rest, at New Orleans, La., on Sunday, Sept. 3rd, Mrs. Jennie Pirtle Snively, wife of Edward B. Wharton, and daughter of the Rev. Dr. and Mrs. Wm. A. Snively.

PARSONS.—In Middletown, Conn., on Friday, Sept. 1st, Mrs. C. C. Parsons, in her 82nd year. Funeral on Monday, Sept. 4th, at the house of F. D. Mills; interment in the family plot in Durham, Conn.

CROSS.—Entered into rest Sept. 6, 1893, at the home of his nephew, Prof. J. G. Cross, Downer's Grove, Ill., after many months of suffering, the Rev. Joseph Cross, D. D., LL. D., beloved rector of St. Andrew's church, Tampa, Fla., in the 81st year of his age and the 65th of his ministry. Interment at Aurora, Ill.

FAUCON.—Entered into rest at Haines Falls, N. Y., on Aug. 12, 1893, Maurice Faucon, the father of the Rev. James P. Faucon.

Jesu Mercy.

SKILLIN.—Entered into life Sept. 4th, Mary Augusta Burleigh, daughter of the late Simeon D. and S. Amelia Skillin, in the 49th year of her age.

"I am the Resurrection and the Life."

BLAKELEY.—"The peace of God which passeth all understanding" came to Susan Drum Mechling, of Trinity church, Pittsburgh, wife of Archibald Blakeley, Esq., at eventide on Sunday, Aug. 27, 1893. She was buried in South Cemetery from St. Peter's church, Butler (her old home), Aug. 30, 1893, the Rev. Alfred W. Arundel, of Trinity, Pittsburgh, the Rev. William White, D.D., and the Rev. M. S. Hemenway, of St. Peter's, Butler, officiating.

"O death, where is thy sting? O grave, where is thy victory."

Appeals

ST. BARNABAS', CAMDEN, N. J.

Our church is small and dilapidated, $900 will repair and enlarge it, and enable us to carry on our mission work more aggressively. Will the friends of thorough Catholic work help us? We have $275.

WM. WIRT MILLS,
Priest.

INDIAN MISSION, FORT TOTTEN, NORTH DAKOTA

This mission was founded by Bishop Walker two years ago, and is doing useful work. During a recent storm the mission chapel was very much injured. The outlay of two hundred dollars became necessary to render it fit for divine service. Help is asked for this purpose. Bishop Walker knows the merits of the case and approves this appeal. W. D. REES,
Missionary.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hosptals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, 22 Bible House. New York; communications to the REV. WM. S. LANGFORD, D.D., general secretary.

Church and Parish

YOUNG lady desires position of companion. References exchanged. Address "K.," Pensacola, Fla.

WANTED.—An organist and choirmaster for vested choir. Address Rev. C. A. CUMMINGS, Eau Claire, Wis.

LADY of experience, just returned from Europe, speaking fluent French, desires position. French, German, higher English, music. Refers to Bishop Lyman. Address MLLE. Y., LIVING CHURCH office.

POST WANTED.—Thoroughly competent organist and choirmaster, with exceptional references; expects large salary, good organ, and proper choir conveniences. Address stating salary, E, care LIVING CHURCH.

For Sale

TRINITY SCHOOL, Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector, the Rev. [illegible] STARR CLARK, D. D.

Choir and Study

Sonnet: The Church

BY THE REV. J. R. NEWELL

Amid the wreck and ruin of all time,
While empires, thrones, and nations have decayed
And come to dust—a darkling drama played,
Instinct with change, deceit, injustice, crime—
Thou, over all, in attitude sublime,

Hast stood in majesty, and all surveyed
With a prophetic eye, which sees displayed
A land of rest beyond this troubled clime.
Foes may asperse thee on thy pilgrimage,
And faithless children break upon thy rest,

With their dissensions, selfishness, and pride;
But, lo! the Bridegroom cometh. In an age
That deems Him distant, wrong may be redressed,
And thou triumphant over all preside.

Port Dover, Ontario.

Mr. Harry Quilter is no stranger to students of the higher æsthetics inaugurated in England half a century ago, and pursued with a rare devotion and unflagging enthusiasm by Walter Pater, J. Addington Symonds—who, by the way, wandered from the early ecclesiastical landmarks which seemed to bound the early movement—with not a few others, among whom Mr. Quilter is no insignificant personage. This exalted school which seeks the meaning and interpretation of the beautiful arts, is beholden both to the brothers Schlegel who, before the Oxford Movement, had revived the ancient story of the Holy Catholic Church as the Alma Mater of all the arts of the Beautiful, long forgotten under the debasements of a half-pagan Romanism; and to Victor Cousin, whose splendid dialectics establish, beyond refutation, the congenital relations of the True, the Beautiful, and the Good, in the oneness of a divine revelation. In the leading English reviews and art magazines, all the way down the last half century, may be found strewn, at irregular intervals, papers of the greatest value, in the service of this new and devout culture. And our earlier theologians cannot have forgotten the enthusiasm which greeted these eloquent pleas for the newly-revived spirit of ecclesiastical beauty, in *The British Critic*, a power in furtherance of the great Oxford Movement.

Harry Quilter is a living voice resolutely proclaiming the old wisdom without flaw or misgiving; and it is to be sorrowfully conceded that a dimness and darkening have settled down over the whole field of Anglo-Catholic æsthetics, and that the prevailing cultus of the fine arts as bred and nurtured in the Ante-Tridentine Church, is wanting in the fidelity, knowledge, and earnestness of forty years ago, when an ecclesiological society was at work in New York with an active membership embracing the principal promoters of the Catholic Movement, undisturbed by any maudlin undertow of Italianism. It was Anglo-Catholic, root and branch, and nothing else. We are thankful for Mr. Quilter's latest utterances on "Art, Eternal and Temporary," not only for what he does say, but equally for what logically and inferentially follows. Churchmen to-day seem, perhaps casually, to have lost sight and thought of art in its eternal relations, that art which has to do with the eternity of the supernatural life, and the wealth or poverty of souls therein. We cannot bring ourselves to slight or ignore these tremendous facts, realities covering both lives, that which is and that which is to come. And it is at times hard to restrain our impatience with many very good but very short-sighted people who insist upon the transiency, the temporary offices of the Beautiful and its arts, in the home, the church, and the life. For in our philosophy, the arts of the Beautiful are inspirations from within and above; they are addressed to spiritual perceptions, and are like fresh lenses bringing the hidden things of God almost within sight, ready interpreters of that greater glory of God which the heavens declare, and of which all the visible universe is one living radiant symbolism.

This is the way in which Mr. Quilter chooses to approach his readers:

> Como, always a picturesque if dirty town, looked even more ragged and out-at-elbows than usual in the alternate gleam and gloom, and to escape a wilder shower than the rest, I took refuge in the cathedral. The interior was very dark from the storm without, and the only light I could see from my pew was a tiny oil lamp fixed against the shaft of one of the great columns of the nave, below a small marble statue of the Madonna. The building was almost empty and silent, save for the wind and rain, which seemed rather to intensify the stillness. The high altar, unlighted, gleamed dimly in the distance—golden lustrance, and candlesticks, and tawdry bunches of flowers, suggesting themselves vaguely and richly. And midway up the aisle there was the little lamp, enwrapping with a soft glow the straight folds of the marble drapery, and striking here and there on the faces of the Virgin and the Christ she bore. I sat there and listened in the silence, and looked at the darkness and the light. The tiny flame burnt steadily and unwaveringly, the Mother and the Child stood above it in unaltered and, as it seemed, unalterable repose. And there came from all these things a feeling of peace and strength, formless as real, unreasoned but irresistible. What did the storm matter, and the restless life of the market-place, and all else that was fleeting, trivial, pretentious? Here was at least one thing which had lasted through the ages, answering to some real need of human nature, silently appealing and as silently justifying its appeal. Was it art? Was it religion? Was it some subtle combination of both, which drew from the shadow, the silence, and the statue, such influence and such meaning?

After breaking the spell, while mingling in the busy life without at many points, he resumes the line of meditation stirring at his heart, and continues:

> All the while there hung in my memory, as a shadow, the thought of the steadfastly burning lamp and the figures that stood above it. And when I sat down to write this article about temporal and eternal art, it seemed to me as if, could I only find it, there must be some connection between worth considering, between this old experience and the feeling which lies at the root of all great art. It is a perilous matter to analyze sensation, especially to dogmatize from such an analysis; but if I may dare to do both, I would say that the conviction has gradually grown more and more certain in my mind that the essential secret of all great art and the essential cause of its influence over men's minds is permanence. Something which remains unaltered and unalterable through all changes of circumstances without; something which stands apart from life in some cathedral of the soul, silent, dimly lighted, and yet to which we may always turn for rest and consolation; which is related to us, not to our circumstances; which reverses the old Latin proverb and is alien to no man because it does not specially belong to any class or individual.

Here Mr. Quilter announces the secret of vitality and edification which has preserved the masterpieces of the great Christian painters, architects, and musicians of the Middle Ages down to the present, through all manner of political and civil convulsions, as well as the hostile influence of seasons, climates, and the elements. Their spiritual energies have grown with the growth of Christian civilization, even in advance of their enormous pecuniary values. At the same time he helps us understand why the swollen currents of a secularized art, passion-stained, frivolous, meretricious, gathering volume all the way down from the Renaissance, bring few precious treasures to our hearts, homes, and galleries. Here and there, whenever the eternal things of truth, love, and sacrifice shine forth, the artist and his art are welcomed with an international triumph, such as those simple Florentines of San Marco, Perugino and Raphael, never dreamed of. Kaulbach's great epic cartoons, Ary Scheffer's *Christus Consolator*, Overbeck's Illustrations of the Gospels, Holman Hunt's "Light of the World," Jean Francois Millet's *Angelus*, Bastien Le Page's "Joan of Arc," with the evangelic art of Burne Jones—all these and the rest of which they are types—live and will always live in the hearts of Christian people. For the eternal things of which they tell us, stand fast and endure, like the stars in the heavens. In the further elucidation of his argument, Mr. Quilter dwells in no captious spirit upon the temporal things of the arts. He finds this type particularly exemplified in the illustrations which have become indispensable not only in works of fancy and imagination, but in current periodical and newspaper literature which have come to constitute the bulk of the people's reading. He says that no doubt designs which are intended from the first for issue in periodical publications must partake to a considerable degree of this ephemeral character, and must, for the purposes of popularity, be so conceived and executed as to arrest the immediate attention; the danger is that work of this kind will overstep the limits within which it is alike useful and admirable, and gradually affect and infect the serious art of the period. "This danger is to-day very real and pressing; it is actually upon us. These considerations afford us a standpoint from which to consider what I dare call the 'temporary art' of the present time; the art, that is, which makes an appeal grounded upon other claims than those of permanence in beauty. I, who write, have seen in England the rise and growth of illustrated journalism, and I have no hesitation in declaring that the effect of this enormous development has been far more injurious than beneficial to the finest qualities of English art. There can be little doubt that the baser sort of society journalism, which probably does more harm than any other social influence of the day, walks hand in hand with these Anglo-French illustrations which are becoming more common."

In leaving Mr. Quilter's lucid and most impressive analysis of a great æsthetic and social question, any mere synopsis of which must fail to convey the depth of his convictions and the fervor of their utterance, it only remains for us to conclude that had his analytical studies been extended to that deplorable and infectious class of society periodicals current in our principal cities, in which distinctly libidinous purposes are set forth with consummate design and drawing, and even color, his solemn remonstrances would have grown into a righteous indignation, since the lust of the eyes, made for a divine and heavenly service, are forced to pander to the lusts of the flesh. And this debased art of a frank and aggressive paganism, is peddled on our railway trains, hawked at every newsman's stall, finds entertainment in our homes, studios, and art galleries, until the old 16th century Puritan distrust and detestation of an apostate art once more stir the heart and inflame the apprehensions of good citizens and good Christians. It is the syren, the sorceress of the French Revolution, of the volcanic underworld that hourly threatens the social order and even the political existence of the French Republic of to-day, forever "gross, sensual, and devilish."

Mr. Charles Dudley Warner, of the Editor's Study in *Harper's Monthly*, bears his concurrent testimony in this connection, in a recent article, partly in this wise. He is considering the suddenly-elaborated practice of illustrating the daily newspapers, the most perfect exemplification conceivable of Mr. Quilter's "temporal" ephemeral art, an evil unsparingly and generally condemned by cultivated readers, and goes on to say that the public is wondering how much further the newspapers are going in transferring themselves into picture papers. There must be a limit somewhere, if it were merely on account of the expense on the one hand, and the reader's patience on the other, unless reading is to be given up altogether for seeing, that is to say, if a busy man is to give up reading the head-lines of the news and try to grasp it by a hasty glance at the illustrations. The newspapers themselves cannot tell why they have been driven along in this direction; they suppose the people want pictures. Gradually the distinction has been almost effaced between the paper of news and the paper to amuse.

The rapid growth of this sort of illustration is curious. At first it was only intended for information, to give the features of a person or a scene referred to, or the plan of an invention, or a piece of architecture described. It was not intended to give artistic pleasure. New and wonderful processes however have permitted the attempt to be made by the use of colors, and prophets expect great things from the methods. The general effect thus far is to vulgarize art, and to diffuse false standards of taste. Of course if people want pictures, and pictures of this kind, enterprise will meet the demand, and the new industry is legitimate for what it pretends to be. But the demand may not continue long, for popular tastes change. Besides there are many people who want their news without sensational illustration or caricature, and these joined to those who are offended by base art, may work a reaction in favor of newspapers pure and simple.

It is by no means the province of a true conservatism to remonstrate against the popularization of the fine arts, but against their profanation and debasement. We are not aggrieved at the growing prevalence of illustrative art in itself, but in its rapid æsthetic and moral deterioration. For the arts are a language, at once mystical and symbolic, through which from the beginning, the "hidden things" of the supernatural and divine have been revealed to men. Supremely religious in their genesis, the Church has preserved, cherished, and utilized them in her ministrations throughout all the

world. We would distinguish therefore between their ministry of eternal truths and similitudes, and the lowlier offices which they may come to serve in our secular lives; even as the sun of the heavens is symbol of the Sun of Righteousness risen with healing in its wings, while yet it is the giver of physical life, the sun of the optician, the chemist, and the photographer.

"The death of Mr. Gustav Schirmer," says *The Churchman*, "removes from the music publishing world a well-known and somewhat remarkable figure. Mr. Schirmer was remarkable because he was a publisher with a distinctly artistic conscience. He was a critic, as well as a printer of music. He loved the best, and, in accordance with the old rule, which Mr. Pater has made so beautifully the under-note of his Marius the Epicurean, he sought and reaped the best, without regard to the craze for the rattling, jingling trash which, under the name of music, is too often craved by the general public. Schirmer's imprint was a guarantee for the excellence of every sheet that bore it. It is bare justice to say that a powerful influence issued from the house on Union Square—an influence which made itself felt all over the country, and educated countless minds in the love of good music. For the encouragement of high-minded caterers to the intellectual and artistic needs of the people, we may add that success from a commercial standpoint, and that in a very high degree, was the result of Mr. Schirmer's enterprise."

Magazines and Reviews

SEPTEMBER

The North American is chiefly taken up with monetary and political issues. In the discussion of the former, Andrew Carnegie and Sir John Lubbock meet over the Silver Problem, which has already assumed international importance. Two articles full of interest to the general reader, are "Christian Faith and Scientific Freedom," by the Rev. J. A. Zahm, C. S. C., and "The Lessons of Heredity," by Henry Smith Williams, M. D.

The Atlantic Monthly is touched with a fine idyllic spirit from Miss Repplier's "Kitten," down to "The Isolation of Life on Prairie Farms," by E. V. Smalley; and such a pleasant panorama of shifting dainties and delicacies is not often encountered, excepting, of course, the interpolated "Wildcat Banking in the Teens," which is manifestly out of place. One would read more than once Sir Edward Strachey's "Love and Marriage;" while Bradford Torrey is good company "On the St. Augustine Road," and Fanny D. Bergen's "Nibblings and Browsings" is redolent of summer woods and the old-time garden of herbs. The paper which invites the most serious attention is "The Moral Revival in France," which is very ably outlined by Aline Gorren. All in all, a most entertaining number.

The Century Illustrated Monthly, with its fiction reduced to reasonable limits, has a goodly number of miscellaneous sketches and articles, sure to find interested readers. The frontispiece is rather a grim portrait of Daniel Webster, followed by "A Glance" farther on. There is a very striking portrait of William James Stillman, so well known to the readers of *The Century*, with a brief but stirring sketch of a singularly eventful career. "The Author of Robinson Crusoe," by M. O. W. Oliphant, is a compact and graphic study of Daniel Defoe and his life and times, with excellent illustrations. Among the full-page illustrations, we note "The Angel with the Flaming Sword," by Edwin H. Blashfield, and "In her First Youth," by Lydia F. Emmet, both highly creditable examples of the later home-art. "The Tasmania Note-Book," a study of Neapolitan and Mediterranean life and landscape, by George E. Woodberry, with "A Woman in the African Diggings," by Anne Russell, abound in pleasant and stirring incident and adventure.

The Cosmopolitan is mainly given up to a pictorial and literary study of the World's Fair, and the enterprise of the editor and proprietor must elicit general appreciation. The photogravure studies follow the text in lavish profusion. The several writers have, as a whole, served the editorial plan faithfully. But we have experienced some amusement in following Mr. Besant—who is, by the way, a favorite of ours—through his "First Impression"—for which, we read, a fabulous sum was paid—studying his literary art of spreading the minimum of fact and new material over the widest space possible. Mr. Besant's actual communication, as far as the personal element is concerned, could have been reduced to a single page. The number is, all in all, memorable as perhaps the most complete presentation of an inexhaustible subject yet given in any single number of the illustrated monthlies.

The Review of Reviews challenges our admiration, again, and yet again, number following number in an apparently growing ratio of interest. Two articles alone establish the intrinsic value of this number at a very high rating, both profusely and superbly illustrated: the first, by the editor and proprietor, W. T. Stead, "Lady Henry Somerset: a Character Sketch," and the second, "The Miracle of the Maid of Orleans," certainly one of the most reverent, eloquent, and convincing vindications of this consummate flower of the 15th century, ever written. The general and incidental resources of this magazine as a manual of convenient reference, are simply astonishing.

Book Notices

The Clergyman's Companion. Revised Edition, 1893. New York: Thomas Whittaker. Pp. 148. Price (cloth, heavy, gilt edges) $1.00.

This perfectly arranged and most valuable little manual is out in a new edition, having been revised according to the "Standard" of 1892. The Burial Service has been re-set in larger type, an improvement which the clergy will appreciate when they have to read it in darkened houses; the Creeds have been added, and the compiler's name is now for the first signed to the preface, which we are pleased to see. It is compact, strong, and not bulky for the pocket. We always use it. There is nothing better, or more comprehensive, for all parish requirements, to be had.

Dr. Latimer. A Story of Casco Bay. By Clara Louise Burnham. Boston: Houghton, Mifflin & Co. Price, $1.25.

A bright, pure, and pleasing story. The characters of Vernon and the "old maids" are especially clever. But the romance in the outcome of the story is so clearly delineated throughout, in fact so "on the face of things," that the story lacks the plot of a novel, and is to this extent, weak. This weakness is seen also in a certain sudden and unnatural "story-book" ending of trouble. The hero of the tale, Dr. Latimer, is a strong and interesting character, one of wholesome goodness, inspiring to read of because one feels that though rare, it is not an impossible one.

Charlotte M. Yonge's very latest story, "The Treasures in the Marshes," will be published on the 15th inst, by Thos. Whittaker, who also announces a new volume of selections for daily reading under the title, "Royal Helps for Loyal Living," compiled by Martha Wallace Richardson.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THOS. Y. CROWELL & CO.

What is Worth While? By Anna Robertson Brown, Ph.D.

Young Men: Faults and Ideals. A Familiar Talk with Quotations from Letters. By J. R. Miller, D.D.

THOMAS WHITTAKER, New York.

The Clergyman's Companion. Revised edition. 1893. Strong cloth, gilt edges. Pp. 148. Price, $1.00.

E. & J. B. YOUNG & CO.

Sunday Reading for the Young. By R. Barnes, R. Hallward, Georges Montbard, Helen Miles, A. Pearce, G. W. Rhead, A. G. Walker. Price, $1.25.

The Story of the Cross. By W. H. Brearley, Detroit, Mich.

Year Book of the Parish of St. James, New London, Conn. 1893.

Opinions of the Press

The Christian at Work.

Criminal Negligence.—The occurrence of three fatal railway accidents the past week, one on the Harlem, another on the Long Island, and a third on the Boston and Albany line, bring anew to public attention the general immunity of these offenders from punishment for their crimes; for negligence in such matters is no less a crime than active malevolence; and yet is seldom punished. This receives fresh illustration from the fact that the "crowner hath set" on the Harlem catastrophe, and finds nobody was to blame! Alas for the crimes that "Nobody" commits. In the case of the Long Island horror a poor raw towerman has been indicted. But why not also indict the officials who employed incompetent men? As to these matters the first duty rests upon the district attorney and the grand jury; it is the especial function of this latter body to ascertain, when a crime has been committed, who the criminal is, and to bring him to justice. This, however, in the matter of railway accidents is seldom done; in France and England they manage these matters much better. Never before in one summer has criminal negligence on railways worked so much slaughter; and never has there gone up a louder demand for punishment of the offenders. What is needed is an effective warning that such negligence as caused these accidents is a crime, and carries a penalty which will be rigidly enforced against high and low alike.

The Churchman.

Dignified China.—The new Chinese embassy has arrived in Washington, bearing the message that, for the present, China will not avenge herself for the insults put upon her citizens in this country in direct violation of treaty obligations, by any commercial measures of retaliation, and will exert herself to protect American citizens in China. This friendly and conciliatory attitude is avowedly taken in the hope and belief that the new Congress will reverse or modify the anti-Chinese action of its predecessor in the simple interests of justice and honor. There is no threat of war as an alternative to the disappointment of this expectation, but all the world knows that China has but to close her gates again on her water-front to make their forcible reopening a new problem in naval science. She is quite as able to live alone as she was half a century ago, and she has profitted so well by her brief excursion into the world that no single navy could nullify her edict of exclusion. Moreover, if all the navies of the world should combine to blockade her harbors and coasts, her vast extent of soil and climate, and her habit of isolation, render her sufficient unto herself, while from her land-side sally-ports she could fling a perpetual menace that would disturb the peace of the world. Let the hasty legislation, of which China justly complains, be modified at once to conform it to treaty obligations, and then, if thought necessary, let a new treaty be negotiated on the basis of mutual respect and confidence, between the oldest nation and the youngest of the earth's great host.

The Interior

Parliament of Religions.—The Parliament of Religions, the sessions of which are to begin on next Monday in Chicago, is objected to by part of the evangelical press. A parliament is a deliberative body of equals, while Christianity is exclusive, and cannot recognize any other of the great systems except as an adversary which attacks saving truth, and with whom it therefore can have no fellowship. This objection is emphasized when the parliament is called a brotherhood of religions. We acknowledge and act upon universal human brotherhood, but there can be no such thing between Christ and Belial. We can clasp hands with a disciple of Gautama, and go with him to relieve the distress of a disciple of Mohammed; but if we say that Christ, Gautama, and Mohammed are brother saviours, we relinquish our own. All this is so clear that no one will dispute it. The Buddhist and the Mohammedan will say the same. They both call us infidels, and think we will be lost; though the one recognizes Christ as a Teacher, and the other ranks Him as a divine Prophet—but they reject our final and highest divine authority, as we do theirs. It is therefore evident that none of the parties to this parliament regarded the agreement to assemble together as any concession of its own exclusiveness, or of any of the claims of the others. It is an agreement to be brotherly only so far as to exhibit to each other how the Christian and the Buddhist may go together to help a suffering Mohammedan—to compare views and thus see how far the doctrines of the great Prophet and Teacher—the only one acknowledged by all—are agreed to by all. What is it, disciple of Gautama, that your prophet proposes to do for the universal brotherhood? And yours, follower of the great Arabian? And what have you to show as results? Whether the parliament will have a beneficial effect in manifesting the real benevolent spirit of Christianity, and thereby softening asperities, and giving us easier access, may be doubtful. But we can be sure of this, that if the holding of this parliament were regarded by the parties to it as any concession by any one of the religions to the other, the parliament would have been impossible.

Church Bells

The Name of the Church.—The community in the United States which styles itself "Reformed Episcopalian," is not satisfied with its name. It seems that its members, or at least some of them, hanker after the adjective "Protestant," which now forms part of the clumsy legal title of the Church in the United States. There are many Church people in the United States who are quite sensible of the inconvenience of such a name as the "Protestant Episcopal Church in the United States," and who would be, we fancy, quite willing to make a present of at least the word "Protestant" to the "Reformed Episcopalian" body. A better way, however, would be for the members of the latter body to satisfy their yearning for the word "Protestant" by joining themselves to the genuine Protestant Episcopal Church. There is plenty of room in the Church in the United States for these uneasy consciences, and there is really no good reason why the members of such a body as the Reformed Episcopal community should persist in their separation. They practically profess the same doctrines, and copy Church observances so exactly that they sometimes even deceive unwary Church people who attend their services, in the full belief that they are receiving the true ministrations of the Anglican Church. In England such cases have frequently come to our notice. One of the inconveniences of the name of the Church in the United States is that it conveys to the uninformed new comer no hint of its relationship to the Church of England. Ignorant Church people on arriving in the United States, find most of the dissenting communities represented by names which are familiar to their eyes and ears; but, for all they know, the "Protestant Episcopal Church" may be one of the many new religious communities which are forced upon their notice. Thus it has happened that many Church people have drifted away from the Church of their fathers. In bygone days the Church in the United States made, we are sorry to say, but little effort to prevent such a result; now, however, taught by its past lost opportunities, it is striving in a variety of ways to inform all immigrants that the Protestant Episcopal Church is a branch of the Church to which they belonged in the old country.

The Household

Solomon's Seal

BY KEITH SAINT JOHN

Wave on thy stalk, in the forest fair.
Flower of Western clime!
Swing thy small bells in the sweet spring air,
And peal a silvery chime.

Call to thy sisters across the way,
Ring, ring, ring!
Tell them the winter has fled away,
Swing, swing, swing!

Thy glossy leaves stand in stately row,
On stem of living green,
They hide thy fair bells—how dainty they grow
Like dew-drops with silver sheen.

The fire-flies dart thro' the twilight dim,
To light thy chorus of bells
That rings so softly the evening hymn
For the fairies that live in the dells.

O stately plant, with the wise man's name,
How many wise things he did say;
His legend for weal or woe was the same,
"This also shall pass away." *

*It is related that an Oriental once sent to King Solomon asking for a motto for a seal ring, a sentiment which should admonish in time of prosperity, and equally console in days of adversity. The five last words of the poem constitute the king's answer.

A Poacher's Dog

BY R. KEARTON, IN THE "SPEAKER"

"Noo, I'll tell ye what it is, John, I really believe dogs hev souls." This was Billy-wid-een's conviction, and he was a man of wide experience amongst dogs, horses, mice, or men, to boot, a converted gipsy, who could make Lunns Meeting House groan, wail, and shudder over a recital of his sinful career. The women would sob in truly babe-bereft fashion, yet declare they had had a real hearty time of it because Billy-wid-een had spoken "his experience at t' Love Feast." Be this as it may, Billy had the trick of creating such a conscience-waking atmosphere wherever he spoke that even hardened sinners began to feel limp about the knees, lose the comfort of indifference, and glance uneasily at the mile-stones which dot the road leading to that land eternal from whence the traveler returneth not, and rueing availeth less than nought.

"But why think'st thou dogs have souls, Billy?"

"Because they dream dreams, John—dreams that set their tails a-waggin' with delight, and give forth the full-moothed music of the chase, grool and bristle their hair in anger, or whinge and croodle with a fear and distress akin to that of a man wrestlin' with a dirty-complexioned night-meer. Noo, I'll tell ye as mickle of the history of a lurcher as I can mind on:

"Isaac Nichol was a gipsy lad belongin' to my tribe. He was also a poacher, well varsed in the pranks of nature and her folks. He had a varra clever bitch named Myr. Isaac loved her with the devotion a fond husband lavishes on a bonny wife. She delighted in it, poor thing, and showed all the affection of her dog soul through a pair of great broon 'telligent 'een, that stared up sweetly and confidently at him the while she licked his hand and wagged her tail.

"There was a day of evil hap in Isaac's calendar. Myr 'set' a rabbit among the loose stones of a mine hillock, and the poacher began to work doon after it, pilin' the lumps of blasted rock up to reet and left in two high unregular walls. He had been expensive of his strength, for it had cost him much labor before he came within seet of his prize. By lyin' doon flat on his belly and stretchin' forth his reet hand he had managed to grab the rabbit. Maybe the effort caused him to stretch oot one of his legs until his boot-heel touched the piled-up stones. Anyway, the whole bag-o'-tricks had given way, and slithered doon upon him like the pillars of the temple upon blind Samson.

"Myr, always sharp in the uptak, had read her maister's terrible fix at a glint, and, judgin' from the long, white lines on the limestones, had vainly tried to scrat him oot. Failure sent her off in a hurry to my hoos on wheels, and she waked me in the tail end of the neet by rattlin' the sneck of my door. I let her in and got a leet. There was such distress and pain in every line of her coontenance that it was hard to think of her as owt but a human body. She kept rushin' off doon Bluidy Loanin every minute and then comin' back with a strange, sad whinge, pawed at my legs. I saw there was something wrong, and, rousin' two or three of my kinsfolk, we followed her as fast as we could stumble in the direction of Beldy Hill. We were too late; Isaac had been crushed flat as scrip. His reet hand was still graspin' the loins of the rabbit in death's last hungry grip. When a man's come by that sort of luck without help, 'cept from his own indiscretion, small's the use and big's the bother of blabbin' and a crooner's quest, so we buried him handy, and just burnt a few tussocks of ling on his grave, and no man in that parish, savin' oorselves, kent of the wrong-hap.

"As soon as the ling had burnt itself oot we scattered the ashes roond and fettled for departin' from the place where oor unlucky brother was to tak his last long sleep, but not so Myr; she began to whinge and scrat on the top of the newly filled grave, then to run roond and roond, lie doon with a groan and a long sigh, then get up again as if a sudden thought had hit her, begin to scrat, dig, and sniff with great earnestness. She grooled and tore the ling stalks and roots up with her teeth in furious fashion, stopping' noo and again to look roond on us with a pitiful heartbroken stare, that seemed to say: 'Cruel men, you have taken my maister oot of one prison hoos to put him into another, but I'll deliver him from his bondage and we'll roam the hills again togither in spite of ye.' We tried to 'tice her away, but to small purpose; she would not stir an inch, and showed her white teeth in dangerous threat when I attempted to drag her off. We had placed some biggish flat stones over Isaac's body, so we knew she could not reach him, and left her.

"In a fortneet's time we passed through the country where oor young kinsman was lyin' buried, and as we camped for a neet at Satron I walked over to Beldy Hill to see what had become of faithful little Myr. It was dusk when I got there. There was the brave animal lyin' piteously huddled up in the hole she had vainly dug in effort to reach her dead maister below. After twice tryin' to rise and crawl forth to give me welcome she fell back with a heart-fetched sigh and shivered all over. This sad plight, brought aboot and endured cheerfully for the love of a dead maister, touched the heart even of a cruel, sin-pickled heathen like myself. I could not stand the cast of those unhappy beseechin' een on me—they were too full of meek misery and dumb appeal. I, who had thrashed men blind, stiff, and silly, felt what I had never felt afore—a pang of pity and reproach. I folded the faithful animal tenderly in my sleeved waistcoat and slung her over my shoulder, where she remained without struggle or yelp of protest until I unbundled her on the softest part of my own bed.

"The moorgam were donning their winter stockin's in the fall of 1862 when an accident befell which laid me low for many a weary neet and day. I was knocked doon and run over at a hoss fair, and my spine mauled that bad I had to lie sick and aweary at Lunns all winter. My kith—never a tender lot—soon left me quite alone and journeyed for the green commons and sheltered lanes of the Sooth. But Myr didn't; she remained my sole companion and friend, savin' the kind folks that looked after me and oot of their charity gave me to eat and drink.

"There came along one day as you ken, John, a woman body revivalist. She could let a man see all the glories of Heaven, its streets of shinin' gold, glitterin' croons, breet leets, and great white throne, hear the sweet halliluyahs of the happy saved, and mak' him feel what a grand corner it would be to skid his wheels in for eternity. I saw and heard it all plain, and was converted, John, to the joy of every Methody in Rowandale. It meant a lot—the scorn of men, the jeers of women, ay, the hatred of race, blood, and kindred levelled dead at me, but all this I made up my mind to endure with a leet heart. What I could not face was—it meant parting with the only thing on earth I loved or that loved me: my Myr. It was a fearsome wrench for a man to face.

"Fear and persuasion at last whipped me into a sad decision, and I made up my mind to kill her. The bitch seemed to read my thoughts; her tail dropped atween her legs, and she began to tremble. Murder was in the air, and she smelt it, and kent why I had fetched her to the river's brink. She fixed her een on me with a look of intense anxiety, licked timidly the hands that were tyin' the millstone aboot her neck, and then prodded her snoot, in the old familiar way, inside my palms, beggin' for a caress. My heart started thumpin' wildly, a cold, wetty sensation crept over me, and a plaguey drought took hold of my throat. The blood was beatin' in my temples like the throb of a great machine. I stopped to take breath and counsel of myself, but heard Brother Lang Dode, as fair as the dong of a chapel bell, sing oot—'Thoo's feeltn' t' sook o' t' draught that carries all chaff into hell. Droon her, Droon her, man!'

"I put my arms under Myr's neck and flank, and was aboot to hoist her into the black depths of Lang Wath, when she gave me such a sad, reproachful look, vented a dismal, long-drawn hool, and shook with such piteous a tremblin', that my heart seemed to stop beatin'. I became dizzy-like and swimmy, and my een got a nasty mist in 'em. I sat doon to think, and wait till I felt better and steadier aboot the knees; but all the brethren in Lunns seemed to be bawlin' in my lug, 'Droon her, droon her, an' save thy sool from t' torments of hell.' I looked at my poor little dog, and her face answered their clamour for her life. That face was an open book to me, and in it I read: 'Thou whom I have loved, trusted, and labored for ungrudgingly, could'st thou, would'st thou, be so ungrateful as to forget the past and blot it oot by treacherous murder? Art thou so cowardly and weak that thou darest not face and do battle with the future and its temptations, trustin' in thy newly gained poor and strength, without any innocent blood on thy head? Remember that I, too, am a God-made creature, whose odd crime has been the carryin' oot of His behests, mainly for the pleasure and profit of arbitrary, thankless man. Take not the life of even a dog leetly, but think of the awful responsibility of endin' what thou never could't give, and what every breathin' thing 'cept man prizes aboon mention.'

DR. PRICE'S
Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
Used in Millions of Homes—40 Years the Standard.

Bogus! Bogus white lead would have no sale did it not afford makers a larger profit than Strictly Pure White Lead.
The wise man is never persuaded to buy paint that is said to be "just as good" or "better" than

Strictly Pure White Lead.

The market is flooded with spurious white leads. The following analyses, made by eminent chemists, of two of these misleading brands show the exact proportion of genuine white lead they contain:

Misleading Brand
"Standard Lead Co. Strictly Pure White Lead. St. Louis."

Materials	Proportions	Analyzed by
Barytes	59.36 per cent.	Regis Chauvenet
Oxide of Zinc	34.18 per cent.	& Bro.,
White Lead	6.46 per cent.	St. Louis.

Less than 7 per cent. white lead.

Misleading Brand
"Pacific Warranted Pure [A] White Lead."

Materials	Proportions	Analyzed by
Sulphate of Lead	4.18 per cent.	Ledoux & Co.,
Oxide of Zinc	45.04 per cent.	New York.
Barytes	50.68 per cent.	

No white lead in it.

You can avoid bogus lead by purchasing any of the following brands. They are manufactured by the "Old Dutch" process, and are the standards:

"ARMSTRONG & McKELVY" (Pittsb'gh)
"BEYMER-BAUMAN" (Pittsburgh)
"DAVIS-CHAMBERS" (Pittsburgh)
"FAHNESTOCK" (Pittsburgh)
"MORLEY" (Cleveland)
"ANCHOR" (Cincinnati)
"ECKSTEIN" (Cincinnati)
"KENTUCKY" (Louisville)
"SHIPMAN" (Chicago)
"SOUTHERN" (St. Louis and Chicago)
"COLLIER" (St. Louis)
"RED SEAL" (St. Louis)

For sale by the most reliable dealers in paints everywhere.
If you are going to paint, it will pay you to send to us for a book containing information that may save you many a dollar; it will only cost you a postal card to do so.

NATIONAL LEAD CO.,
1 Broadway, New York.

Chicago Branch,
State and Fifteenth Streets.

"I could not stir another finger against her, but whipped oot my knife and like leetnin' cut the rope from her neck, and we walked into Lunns together. She kent what I was goin' to droon her for, John, I'm certain, because I solemnly swear she never brought me fur or feather after. Her dog soul kent good from evil."

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

The Story of Eddy, Who Never Was Ready

BY EMMA CLAYTER SEABURY

Once on a time lived a dear little boy,
Moreover, a very queer little boy,
Who always was calling, "Please wait!"
He was never ready for morning prayers,
He was late to rise and the last upstairs.
At breakfast, dinner, and lunch, his head
Popped into the room when grace was said;
He was always a little too late.
And all the time it was, "Hurry up, Eddy,
You're sure to be late, you never are ready."

He went in undignified haste, pell-mell,
Into the school at the tardy bell,
Forgetting his books and his slate;
He walked to church and to Sunday school,
Because to ride it was always the rule
To be on time. It was mother's dread
He'd not get in till the lesson was read,
Because he was always too late.
And every Sabbath 'twas, "Hurry up, Eddy,
You're sure to be late, you never are ready."

Vacation time came; they were going abroad;
Harry, and Susie, and Nellie, and Maud,
They went through the steamer's gate;
The plank was drawn in, to the grief of the flock,
When Eddy rushed breathlessly out on the dock.
His father said from the deck: "We roam,
But you must spend your vacation at home
For this habit of being too late."
And the waves seemed to mock him with, "Hurry up, Eddy,
You're always late, you never are ready."

He grew to a man; but habits are things
That boys must battle, they do not take wings.
He never was useful nor great.
They placed him in college; in business you'll find
He never succeeds who is always behind;
The girl that he loved had a patience sublime,
But was won by the man who was always on time;
She said: "You're a little too late,
For Cupid don't wait for a laggard, Eddy."
The world that achieves is prompt and is steady,
The world moves ahead if a man isn't ready.

—*Sunday School Times.*

Tatie's Goober Peas

BY RUTH ARGYLE

The little church at Centerville needed a bell very much indeed, and Mr. Lacy, the rector, said that the children must aid in the struggle for securing it, for two or three very good reasons. One of these reasons was, that the older folks had drained their purses almost to emptiness in building the church, and it would be hard work for them to do any more. Another reason was that a nice old gentleman, a particular friend of his, had promised that if the children would "work like beavers and deny themselves candy and such things, and raise all the money they can, I will make up what is lacking to procure you a bell."

Now this was a splendid offer on the old gentleman's part, so this second reason was accounted an excellent one by all the small folks, but the third reason was the very best, and Mr. Lacy wished it to linger longest in, and make the most impression upon, their minds, that is why he left it to the last. "We have built this beautiful little house for the dear Lord," said he, "to Him and to His sacred worship we have consecrated it; we trust that He has accepted it as a gift from humble, loving hearts, but one thing is still lacking, a bell whose clear sweet tones shall send out to all souls within hearing distance the invitation to come and worship before the Lord. Now we must not allow anything to be lacking in what we give to the Lord, and I promise each one of you who will make any sacrifice, or practice any self-denial, in order to help place a bell in that empty silent belfry, a blessing from the Lord's own hand. Who now will be the first to win that precious blessing?" He paused a moment looking down upon the little upturned faces, then resumed:

"Do you know what a blessing means? It means to feel perfectly happy, to be at peace with everybody and everything in the world, to be full of love to God and love for your fellow-men; and this delightful state may be yours if you deny yourselves in working and giving for the bell to be hung in this house, but remember, you must do all for the Lord's sake or you will miss the blessing; if you work to be praised of others, to be envied by your companions, you will merit no blessing."

Little ears were listening with more or less attention to the beloved pastor, but the two which drank in his words most eagerly were black ones set upon either side a round head covered with tight little kinkles of wool. Tatie was one of a dozen colored children attending the Sunday school, and as she trudged home after service her active brain was busy with the problem so hard to solve, "whatever kin I do fur to help git dat ar bell?"

Tatie's sole possession was a small patch of goober peas* which she had planted, covered, and tended herself, whose sale was to bring her a new bright red dress, the one article of finery for which she had longed all her little life. Aunt Sallie, her mother, was a cripple, but managed to do enough work to provide scanty food and clothing for herself and her two children, Tatie and a boy a year younger. The family lived in a miserable cabin on the outskirts of town. Tatie had joined the school in St. John's church of her own accord, and from the first had manifested a great interest in all its affairs. And, oh, how often of late, had she pictured to herself the sensation she would produce when gowned in her red dress and maybe with a new red ribbon on her hat, she should walk down the central aisle of the church, the cynosure of all the bright eyes gazing enviously upon her finery. "Mammy" might be coaxed to help a little from her meagre earnings. Tatie walked along the quiet streets very slowly, thinking hard, and as was her usual custom when alone, chattering to herself for want of a better listener.

"I'se done wanted dat gownd nigh 'pon ebber sence I woz bawnd, I has so, an' I 'lowed as how Mammy 'd gib me a dime ter buy a ribbin fur my hat, an' den I'd be first shore's yore bawn; my! but how dem gals ud stare when dey cotched a sight ob dis niggah rigged up dat away." She gave vent to a chuckle of delight, dancing about on her small bare feet and showing every one of her white teeth, then suddenly, she sobered down. "Lawzy, I done clean furgot bout dat bressin' shore; wisht I cud reck'lec bettah what Mars'r Lacy said, 'twuz mose all 'bout we uns denidin' an' sac'ficin' ob oursebs, an' a gibbin up sumpfin' we lotted a heap on, fur ter holp git de bell cos hit ud please de good Lawd. I aint got nary ting what I cud denide nur sac'fice, cos-cos me an' Mammy's pow'rful poor, an' dom uddah chilleus—dey's awful rich, an' dey all kin sac'fice 'un denide deresefs an' git dat lubly bressin', ebbry one; hit's onliest jes pore me what aint got nuffin 't all."

Tears were dimming the brightness of the black eyes. No one either black or white likes to be left out of anything, and Tatie felt very much out of it. Pretty soon she broke silence again. "Clar ter goodness ef I jes knowd de leesest bit ob anyting what I cud sac'fice;" then her eyes dilated with excitement, and she paused in her rapid walk. "O lawzy, I cudn't do dat ar, I cudn't; I aint nebber had no red coat†, aint nebber had nuffin, an' I'se done ebb'y bit ob de work my berry self, an' dey's jes ready fur ter stack; O lawzy I cudn t nohow."

Old Aunt Sallie found Tatie a very unsatisfactory companion during the remainder of that day; she was silent and abstracted, sitting on the low doorstep, her chin resting in her two hands, her forehead creased with wrinkles, giving now and then an impatient stamp with her foot, and vouchsafing only monosyllabic replies to little Sam's occasional remarks, instead of playing Sunday school over again for his amusement as was her wont.

"Dat chile ar gwine ter be sick shore, I 'lowed she war dis mawnin' when she done lef dat uddah ash-cake.'

But Tatie did not fall sick, she simply went about with a very sober face until bed-time, and early the next morning she went with Sam out to her goober patch, and began to pull up and stack her vines. The little fellow helped with all his small might and main, chattering like a monkey the while Tatie did not talk much, but worked very fast; by noon the last vine with its clusters of moist goobers was entwined around its mates and left to dry and finish ripening in the sun. As soon as she had eaten her dinner and obtained her mother's permission, Tatie made herself as clean and nice as possible, and went to see the rector; she felt very shy at first but his gentle kindness soon set her at ease and enabled her to tell her story intelligibly.

"When your peanuts are quite dry, gather them," said he, "and bring them to the rectory, I will attend to the sale of them, and I promise that they shall fetch a good price."

"I'se gwine ter fotch em, shore;" then hesitating and digging her bare toes into the carpet: "Yo reck'n dis chile kin git a

*Peanuts

†Dress

CAREFUL PREPARATION

is essential to purity of foods. It is wisdom and economy to select those that are pure. The Gail Borden Eagle Brand Condensed Milk is prepared with the greatest care, and infants are assured the best. Grocers and Druggists.

CHICAGO TO PEORIA VIA THE WABASH

The Wabash R. R. have placed a through coach daily except Sunday on their Banner Limited, leaving Chicago 10:32 A. M., arriving Peoria 3:40 P. M. Returning, leave Peoria at noon, arriving Chicago 5:10 P. M. They also have through car service to Peoria leaving 2:32 P. M., and on their Vestibuled Limited leaving 9:00 P. M.

THE NATIONAL CAPITOL CHIMES

The McShane Bell Foundry of Baltimore, Md., have, at the request of the committee, promised to supply a magnificent chime of bells to be placed in front of the Capitol at Washington, D. C., to be used at the Centennial celebration of the laying of the corner-stone of the Capitol Building. The chime of bells so magnanimously offered by the McShane Bell Foundry, will be composed of thirteen bells, typifying the original thirteen States, and considering the occasion on which they will be played, they may properly be called the Capitol Chimes. The largest bell of the chime weighs 3,023 lbs., and the smallest about 2,200 lbs. They have been pronounced the finest chime in the United States.

BEECHAM'S PILLS with a drink of water mornings.

Foods

Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
BreakfastCocoa

which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

Give the BABY | MELLIN'S FOOD. Our Book for mothers, "The Care and Feeding of Infants," mailed *free*, Doliber-Goodale Co., Boston, Mass.

BOVININE
Reinvigorates a depleted system. Sorrow can deplete as well as pain and disease. 40

3 Lovely Named Hyacinths,
Different Colors, for blooming in pots, sent by mail, post-paid, For 10 Cents, together with our beautifully illustrated Catalogue of 64 pages, and a sample copy of the Mayflower, 40 pages, elegantly illustrated and containing two magnificent, large colored plates of flowers. OUR FALL CATALOGUE for 1893. A superb work of Art. We offer the finest stock of Hyacinths, Tulips, Crocus, Narcissus, Lilies, Freesias, etc., and scores of rare new Bulbs and Plants for fall planting and winter blooming, also choice Shrubs, Trees and Fruits. It is the most beautiful and complete Catalogue of the kind ever issued.
JOHN LEWIS CHILDS, Floral Park, N.Y.

Alfred Peats
WALL PAPER
Send 5c for postage on 100 beautiful samples and our guide, "How to Paper and Economy in Home Decoration," will be sent FREE. Handsome Gold Parlor Paper 10, 12 1-2, 15c per roll, all with wide borders and ceilings to match. Good Gold Paper, 5c to 9c. Paperhangers' sample books, $1.00.
Send to the nearest address.
ALFRED PEATS, Wall Paper Merchant,
136-138 W. Madison St CHICAGO. 30-32 W. Thirteenth St. NEW YORK.

Sanitariums

Los Angeles, Cal.
Pacific Sanitarium
One of the most complete structures for hospital purposes on the coast. It has an aseptic operating room, sun parlor, sun porches, sunny, well ventilated rooms, and electrical conveniences of every kind. Physicians in distant places can send their patients here and feel that all that skill and care can accomplish will be done for them. References from the profession and from former patients. Address DR. J. E. COWLES, Pico and Hope streets, Los Angeles, Cal.

Kenosha, Wisconsin.
Pennoyer Sanitarium.
New, modern building, with luxurious appointments, including elevator, gas, hot water heating, ths, electricity, massage, etc. Trained nurses, experienced physicians. Spacious grounds (75 acres). Everything first-class. For illustrated prospectus, address,
N. A. PENNOYER, M. D., Manager.
Insane or otherwise objectionable cases not received.

holt of dat bressin, Mars Lacy? It mus be mos like hebben ter hab dem lubly feelin's all a libbin' inside ob yo. I'se mighty tired ob bein' jes a no 'count nigger, I is so.''

"All sacrifice for the dear Saviour's sake brings a blessing, and if you give your 'goobers' and the hope of a new red gown cheerfully for His sake, you will surely receive a blessing. Think how many persons, how many children, living far away among the hills yonder, and in the woods, will hear the sound of our bell when it has been hung in that high steeple; and when they hear it they will want to know what the sound means, for there has never been a bell in Centerville or within twenty miles of it, and when they come into town to learn about the bell, then we will tell them that it rang to call them together to hear about Jesus and their poor darkened souls that He died to save, and when they have heard a little they will surely want to hear more, so the next time the bell rings they will come again, and before long the little church will be filled with people, and there will be a nice large Sunday school with plenty of books and picture papers. Tatie will be very happy then for she will know that she helped to do all this good because she gave up her pretty new dress and brought the money to go towards the bell."

Tatie's eyes shone brightly when the rector stopped talking, and she felt quite happy as she walked away. In due time the goober peas were all dry, and nicely roasted in Aunt Sallie's oven; while they were still piping hot, Tatie and Sam carried them to Mr. Lacy who seemed very glad to get them. He told the children to come again the next day and he would tell them how much money they sold for. Now the ladies of Centerville to whom he had told the child's story, had arranged to have a sale of the peanuts; so as the next morning was bright and clear, everybody was invited to the little hotel in whose cheery parlor the peanuts were to be sold. They were put up in pretty bags each holding a quart, and the person buying was to pay just what he or she pleased so it was not less than ten cents. Just before the sale began Mr. Lacy came in holding three letters in his hand; they were written by friends of his and each contained five dollars for a quart of Tatie's peanuts, so you see the sale had a good send off, fifteen dollars at the very beginning. There were twelve bags, and the remaining nine sold for fifteen dollars more. People who did not attend St. John's church bought in order to help but there were no wealthy ones among them.

Great was Tatie's astonishment when Mr. Lacy showed her the money for which her peanuts had sold.

"Pears like yo all's foolin' de dis yere chile," she said; "as Mars'r Wiggins wat keeps de stoah said as how he'd gib me free cents a quart fur dem goobers, ur four cents in trade."

"It is quite true, my child, the Lord has added His blessing to your efforts."

"Dat's xactly wat I lowed ter work fur—de bressin; I'se powerful glad, I is so."

"You have made a right noble beginning, and you ought to be a happy little girl, because the Blessed Saviour has accepted your sacrifice; every time the new bell rings, it will seem like His own dear voice saying to you: 'Well done, my child;' will not that be very sweet and comforting?"

"'Twill so, I'se gwine ter rec'lek dat ar."

Tatie thought her blessing had come to her in bodily form, a few weeks later, when she received a large box containing a bright red dress not only, but a pair of shoes, a beautiful hat, and a nice warm sacque for the cold weather now near at hand; rolled up tight and thrust into each shoe was a warm pair of stockings. The Church people of St. John's had sent the package as a thank you for the sacrifice she had made!

God and the Little Ones.

"Do you suppose," said Johnny, as his little cousin laid away her largest, rosiest apple for a sick girl, "that God cares about such little things as we do? He is too busy taking care of the big folks to notice us much."

Winnie shook her head and pointed to mamma, who had just lifted baby from his crib. "Do you think," said Winnie, "mamma is so busy with the big folks that she forgets the little ones? She thinks of baby first 'cause he's the littlest. Surely God knows how to love as well as mother."

And God's Word tells that even though a mother may forget her child (and some mothers have been known to forget), yet will he not forget us. "Like as a father pitieth his children, so the Lord pitieth them that fear him."—*The Christian Observer.*

Financial News

The upward tendency of the stock market continues unabated without discrimination, both good and bad securities travelling hand in hand toward high prices. Good bonds are in the greatest demand, but the supply is limited and prices are fast reaching the level held before the panic. The banks have at last repaired their cash reserves, and for the first time in over a month are in excess of the twenty-five per cent requirement.

A little time money at six per cent flat, that is to say, without an added commission, has this week appeared in the market, which has a significant bearing, as without a supply of time money to loan, it is impossible for merchants to discount their paper, and stock exchange houses to buy securities for long account to any considerable extent. The absence of loans of this character is the heaviest factor in depreciation of values at all times, and this is accountable for the slaughter in both stocks and bonds last July.

But perhaps the greatest indication of returning confidence is reflected in many New England savings banks which were compelled in the early part of August to require from three to four months' notice from depositors on all withdrawals over a nominal sum. A number of these banks have been able within the last few days to rescind this restriction and announce that they are ready to pay all amounts desired on demand. In this way everything points to a rapid healing of the wound, which can only be hindered by adverse action in the Senate on the repeal bill and a too rapid rupture and revision of existing tariff rates. These bugbears, however, can only be taken as bare possibilities, for there is no likelihood of any radical legislation beyond the repeal of the silver bill for months to come. C.

New York, Sept. 9th.

HARTSHORN'S SELF-ACTING SHADE ROLLERS
Beware of Imitations.
NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

BINDING CASES

Our subscribers desiring to preserve their copies of THE LIVING CHURCH for future reference, can obtain the Emerson Binding Cases of us, neatly bound in cloth, with the title lettered in gold on the front cover. Price, 75 cents each. Address

THE LIVING CHURCH,
162 Washington St. Chicago, Ill.

Proprietary

True economy doesn't buy what it doesn't need. Indigestion, Biliousness, Sick-Headache, do not need a dollar's worth of doctor, but a quarter's worth of

Beecham's Pills

(Worth a Guinea a Box.)

Price 25 cents. (Tasteless)

Financial

Safe Investments for Savings

$100, $200, $300, $400, $500,
$600, $700, $800, $900, $1000

7% GOLD
Mortgage Bonds

Secured on land and buildings in City of Chicago

Money in Safety Deposit Boxes does no one any good.

PEABODY, HOUGHTELING & CO.,
59 Dearborn Street, Chicago, Ill.

Good Roads

are an indispensable factor in the highest commercial and social prosperity of this country, and are the crying need of the times.

Good Insurance at the lowest possible cost is equally necessary to the people's welfare.

THE Massachusetts BENEFIT LIFE ASSOCIATION

CAN give it and **DOES** give it at **60 per cent.** of the usual cost.

The Largest and Strongest Natural-Premium Insurance Co. of New England.

$1,000,000 CASH SURPLUS.

The **NEW POLICY** of the Massachusetts Benefit Life Association has no superior. It gives **Cash Dividends, Cash Surrender Values, Paid-Up Insurance,** and other desirable options.

Splendid Openings for Energetic Men to Act as Special, General and State Agents.

GEO. A. LITCHFIELD, Pres., 53 State St., Boston.

INVESTMENTS

C. H. WHITE & CO.

BANKERS.

72 Broadway, New York.

Send for lists of city, county, and school district bonds, netting from 3½ per cent. to 6½ per cent. Bonds delivered to purchasers wherever desired, free of expense.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

The Living Church

C. W. LEFFINGWELL, Proprietor

Publication Office, 162 Washington st., Chicago.

Single copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at Brentano Bros. In Philadelphia, at John J. McVey's, 39 N. 13th

CHANGE OF ADDRESS.—Subscribers should name not only the new address, but also the old.

DISCONTINUANCES.—A subscriber desiring to discontinue the paper must remit the amount due for the time that it has been sent.

RECEIPTS.—No written receipt is needed. If desired, stamp must be sent. Change of label should indicate within two weeks the receipt of remittance.

FOREIGN.—To subscribers in the Postal Union, the price is 12 shillings. To the clergy, 8 shillings

EXCHANGE.—When payment is made by check, except on banks in the great cities, ten cents must be sent for exchange.

Advertising

ADVERTISING RATES.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position

DISCOUNTS.—Liberal for continued insertions. No advertisement inserted for less than $1.00 a time.

Railroads

Burlington Route

BEST LINE
CHICAGO AND ST LOUIS
TO
ST. PAUL
AND
MINNEAPOLIS

A Special Combination Offer

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and	
The Living Age	$9 50
North American Review	6 50
The Forum	6 25
The Century	5 25
The Art Amateur	5 50
Harper's Monthly	5 25
Harper's Weekly	5 50
Harper's Bazar	5 50
Atlantic Monthly	5 50
Scribner's Magazine	4 75
St. Nicholas (an illustrated magazine for boys and girls)	4 75
The Review of Reviews	4 25
Harper's Young People (illustrated weekly for boys and girls from six to sixteen)	3 75
Good Housekeeping	3 75
Mother's Nursery Guide	3 75
English Illustrated Magazine	3 50
Youth's Companion (new subs. only)	3 50
The Quiver	3 00
Cassell's Family Magazine	3 00
Childhood	2 75

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication. Address,

THE LIVING CHURCH,
162 Washington St., Chicago, Ill.

Domestic Outfitting

The continual breaking of lamp-chimneys costs a good deal in the course of a year.

Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

Pittsburgh. GEO. A. MACBETH CO.

SOFTNESS In leather is strength, and Vacuum Leather Oil puts it in in a jiffy; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

Toilet

BUTTER MILK

TOILET SOAP

OVER 1,000,000 Ladies who have used it Pronounce it the Best Soap in the World for the

COMPLEXION.

Excels any 25 cent soap. Ask your Dealer for it. Full sized sample, 12 cents. Beware of imitations.

COSMO BUTTERMILK SOAP CO.,
84 Adams Street. Chicago.

Miscellaneous

"The Perfection" *Only Dress Stay* made covered with *Gutta Percha* having a *Triple Silesia Cap*, will not cut through nor rust. Manufactured by

The Detroit Stay Co.

SENSIBLE MOTHERS } *BUY* { GOOD SENSE

CORSET WAISTS for themselves and daughters.

Wear the KNICKERBOCKER Shoulder Brace and Suspender combined. Sold everywhere, or sent postpaid on receipt of $1 per pair plain, or $1.50 silk-faced. Send chest measure. Address.
KNICKERBOCKER BRACE CO., Easton, Pa.

LARGEST WATCH HOUSE in the world. Lowest Prices. Send for free catalogue SEARS, ROEBUCK & CO., Minneapolis, Minn.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by Druggists or sent by mail, 50c. E. T. Hazeltine, Warren, Pa.

MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY. $12 Buys a $65.00 Improved Oxford Singer Sewing Machine; perfect working & reliable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments free. Each machine guaranteed for 5 years. Buy direct from our factory, and save dealers and agents profit. Send for FREE CATALOGUE.
OXFORD MFG. COMPANY, DEP'T CHICAGO, ILL.

BARLOW'S INDIGO BLUE.

Its merits as a Wash Blue have been fully tested and indorsed by thousands of housekeepers. Your Grocer ought to have it on sale. Ask for it.
D. S. WILTBERGER, Proprietor,
233 North 2d St., Phila., Pa.

$5 to $15 per day, at home, selling LIGHTNING PLATER and plating jewelry, watches tableware, &c. Plates the finest of jewelry good as new, on all kinds of metal with gold, silver or nickel. No experience. No capital. Every house has goods needing plating. Wholesale to agents $5. Write for circulars. H. E. DELNO & Co., Columbus, O.

Steel JOSEPH GILLOTT'S Pens

THE MOST PERFECT OF PENS.

NOW EXHIBITED AT THE

COLUMBIAN EXPOSITION, CHICAGO,

Manufactures Build'g, Dept. H, Group 89.

Sanitaay Suggetions

The sanitary condition of the household is a subject on which one should never grow weary of expatiating. Look to the cellar, see that there are no vegetables or fruit in a half-decayed state, clear out odds and ends of all sorts, sweep, scrape, scrub if necessary, brush out, dust all ashes from the heater, that have accumulated and hang around on the cob-webs, for they are nurseries of disease. Dark spots on the walls should be cleared off and whitewashed. Lime is a great purifier, and copperas water is invaluable for killing disease-germs. Two or three pounds of copperas dissolved in half a barrel of water and used with a sprinkler around drains and low places where the water settles out-of-doors, may save a doctor's large bill or a break in the family circle. Pour a few pailfuls of copperas water down the sink and through the pipes, deluge water closets with it and scatter it in all places where there are bad odors. Keep a can of potash on the shelf over the kitchen sink, drop a few crystals into the sink and let the water dissolve it and run away through the pipes; watch all damp corners; if the walls are watersoaked and paper falls off, leaving a colony of well-developed fungus-growths in various shades of blue and black, scrape the walls, get a little Portland cement, mix it with water and put it on with a white-wash brush. Work rapidly, mixing a small quantity at a time, and this will not only give the walls a hard finish, but will make them as water-proof as a china cup.

More people die from carelessness and stupidity in the world than from any other cause. It is too much trouble to keep things clean, and because the enemy doesn't come with a roaring noise and brandished weapons, nothing is thought about it. A stitch in time saves nine, and a little care may save doctors' large fees and not infrequently undertakers' larger bills.—*Jenness Miller Illustrated Monthly.*

COFFEE AS A DISINFECTANT.—The use of coffee as a disinfectant is generally known, but it is doubtful if the majority of people are aware of its true value in this direction. They probably know that it is handy and harmless; but besides these qualities, it is really one of the most powerful and effective agents known, as has been shown by repeated experiments. In one case a quantity of meat was placed in a close room and allowed to decompose. A chafing dish was then introduced and 500 grames of coffee thrown on the fire. In a few minutes the room had been entirely disinfected. In another room, the fumes of sulphureted hydrogen and ammonia were developed, and the smell—which no words can express—was destroyed in half a minute by the use of ninety grames of coffee. As a proof that the noxious smells are really decomposed and not merely overpowered by the fumes of coffee, it is stated that the first vapors of the coffee are not smelled at all, and are therefore chemically absorbed, while the other smells gradually diminish as the fumigation continues. The merest "pinch" of coffee is usually sufficient to cleanse a sick room, even in aggravated cases. The best way to employ it is to freshly pound the coffee in a mortar, it no mill is at hand, and sprinkle it on a red-hot iron surface.—*Good Housekeeping.*

HOW TO VENTILATE ROOMS.—Air should be introduced and removed at those parts of the room where it would not cause a sensible draught. Air flowing against the body at, or even somewhat above, the temperature of the air of the room, will cause an inconvenient draught, from the fact that, as it removes the moisture of the body, it causes evaporation or a sensation of cold. The opening would be liable to be fouled with sweepings and dirt. The air, unless very much above the temperature of the room, would produce a sensation of cold to the feet. It may be regarded as an axiom in ventilating and warming, that the feet should be kept cool. The orifices at which the air is admitted should be above the level of the heads of persons occupying the room. The current of inflowing air should be directed towards the ceiling, and should either be as much subdivided as possible by means of numerous orifices, or be admitted through conical openings, with the smaller openings towards the outer air, and the larger openings toward the room, by which means the air of the entering current is very rapidly dispersed. Air admitted near the ceiling very soon ceases to exist as a distinct current, and will be found at a very short distance from the inlet, to have mingled with the general mass of the air, and to have attained the temperature of the room, partly owing to the larger mass of air in the room with which the inflowing current mingles, partly to the action of gravity in cases where the inflowing air is colder than the air in the room.—*Jenness Miller Illustrated Monthly.*

A BRAIN AND NERVE TONIC

HORSFORD'S ACID PHOSPHATE

Dr. E. W. ROBERTSON, Cleveland, O., says: "I can cordially recommend it as a brain and nerve tonic, especially in nervous debility, nervous dyspepsia, etc., etc."

Washing Compounds

It Isn't "The Same As" and it isn't "as good as," no matter what any grocer may tell you about any imitation of Pearline. He makes more money on it—but do you want to ruin your clothes for his profit? The imitations of Pearline are sold at a lower price, naturally, for they're not as good. Some are dangerous, and would be dear at any price.

There's nothing equal to Pearline, the original washing compound, which saves the most work in washing and cleaning, and doesn't do harm. Pearline is never peddled, and offers no prizes. Every package is a prize in itself.

Beware of imitations. 374 JAMES PYLE, N.Y.

U. S. Census for one year, 1880, reports

35,607 Deaths from

Cancer.

The Berkshire Hills Sanatorium,

An institution for the thoroughly effective and perfectly scientific treatment of **Cancer, Tumors,** and all malignant growths, **without the use of the knife.**

We have never failed to effect a permanent cure where we have had a reasonable opportunity for treatment.

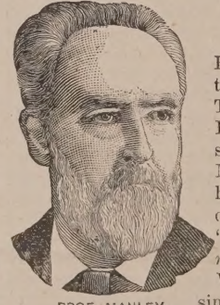
Book giving a description of our Sanatorium and treatment, with terms and references, free. Address
DRS. W. E. BROWN & SON, North Adams, Mass.

MADAME PORTER'S
COUGH BALSAM.

A Purely Vegetable Expectorant: not a violent remedy; and very agreeable to the taste.

SUCCESSFULLY used for more than 70 Years.

RUCKEL & HENDLE New York



PROF. MANLEY.

FREE.

The late Prof. Basil Manley, of the South. Bap. Theo. Seminary, Louisville, Ky., says of the Aerial Medication after his wife had thoroughly tested it. "*I can cordially recommend its use.*" Write for a facsimile of his letter.

The Author of Harvest Bells.

Rev. W. E. Penn, the noted evangelist of Eureka Springs, Ark., says: "I was cured of Catarrhal Deafness in 1886, by the use of the Aerial Medication, and it has proved to be a permanent cure; and I know of many cases of catarrh that have been cured by its use. Rev. J. H. Cason, of Russellville, Ark., was compelled to abandon preaching several years ago on account of lung trouble. I advised this treatment and after three months of its use he was cured and has been preaching ever since."

REV. W. E. PENN.

MEDICINES FOR THREE MONTHS' TREATMENT FREE.

To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send (by express) **Medicines** for three months' treatment free. Address,

J. H. MOORE, M. D., Cincinnati, O.

Church Bells

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES & PEALS
In the World.
PUREST BELL METAL, (COPPER AND TIN.)
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

BUCKEYE BELL FOUNDRY
THE VANDUZEN & TIFT CO., Best Ingot Copper and E. India Tin.
Cincinnati, Ohio, U. S. A.
CHURCH BELLS, PEALS AND CHIMES.
Best Rotary Yoke, Wheel and Friction Rollers.
Best Work & Satisfaction Guaranteed. Price, Terms, etc., Free.

MENEELY & COMPANY,
WEST TROY, N. Y., BELLS,
For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others.

Music

YOSE & SONS
ESTABLISHED IN 1851.
PIANOS.

Celebrated for their PURE TONE, ELEGANT DESIGNS, SUPERIOR WORKMANSHIP, AND GREAT DURABILITY. Old instruments taken in exchange. Write for catalogue.
170 TREMONT STREET, BOSTON, MASS., OR
LYON, POTTER & CO.,
176 Wabash Avenue, Chicago

OUR HYMN SLIP
FILLS A LONG FELT WANT.
EVERY MINISTER SHOULD HAVE ONE.
ENCLOSE 2¢ STAMP
WITH NAME AND ADDRESS TO US AND YOU GET ONE.
FARRAND & VOTEY
DETROIT, MICH., U.S.A.

Table Water

"The Pearl of Purity."

SARATOGA KISSINGEN WATER

Is the Only Table Water bottled with its own natural Gas just as it flows from the spring.

Sparkling Delicious.

It is positively pure, as it flows up through 492 feet of solid rock and is not exposed to the air until opened for use.

"ON THE SIDE IT HAS NO EQUAL."

SARATOGA KISSINGEN GINGER ALE

Tastes better and is better than any other because it is made from the Positively Pure Saratoga Kissingen Water without exposure to the air. It contains no manufactured Carbonic Gas.

Both Sold Everywhere.

IN BOTTLES ONLY.

The Saratoga Kissingen Spring Co.,
Saratoga Springs, N. Y.

SUBSCRIBERS to THE LIVING CHURCH may renew their subscriptions by sending the name of one new subscriber with $3.00, or two new subscriptions with $4.00. Clergymen may renew their subscriptions by sending one new name with $2.00.